THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: DR. FRANK RAWLINSON

Editorial Board

DR. IDABELLE LEWIS MAIN, *Chairman*

Mr. E. E. BARNETT	Miss MARGARET FRAME	Dr. C. S. MIAO
Rev. C. W. ALLAN	Rev. CARLETON LACY, D.D.	Miss CORA TENG
Mr. L. T. CHEN	Dr. R. Y. LO	Dr. Y. Y. TSU
Miss IRENE DEAN	Rev. E. C. LOBENSTINE	Mr. Y. T. WU
	Mr. C. H. LOWE	

Corresponding Editors

	Rev. H. DAVIES	
Dr. D. W. LYON	Dr. R. C. AGNEW	Mr. GILBERT MCINTOSH
Rev. HUGH MCMILLAN	Bishop R. O. HALL	Rev. E. ROWLANDS

VOL. LXV AUGUST, 1934 No. 8

Then and Now

EDITORIAL

The centennial of the death of Dr. Robert Morrison falls on August 1, 1934. This reminder of his short but strenuous and fertile service to China permits us to draw attention to certain contrasts between the outlook and strivings of our earliest Protestant predecessors and our own situation. An effort to secure a memorial article on Dr. Morrison failed. This early period of missions in China is, however, discussed in the article on "Chinese Missions in Siam." The Editor has, in addition, browsed in some old documents.

Those early days were full of strenuous efforts to win a foothold. This it is easy for us who go and live where we please in China to overlook. As Christian workers Canton did not welcome them. Dr. Milne had to leave Macao, also, mainly as the result of adverse Roman Catholic influence. The mission finally set up its headquarters at Malacca in spite of some slight protest. As the story of Liang A-Fa shows[1] those who assisted the missionaries ran quite serious risks. In 1833 the Priest of the East India Company's Select Commission requested Dr. Morrison, at the instance of the Governor of Macao acting in conformity with a representation made by the Roman Catholic Vicar-General, to suspend *The Evangelist and Miscellanea Sinica*. It ceased with the fourth issue. In the same year the "Albion Press" was interdicted by civil authority from operating

1. See *Liang A-Fa*, McNeur.

because its publications contained doctrines contrary to the Roman Catholic Church and were printed in English. Such restrictive influences evaporated long since. Even at that time Morrison was assisted in the study of Chinese by two Chinese Roman Catholic Christians; and not all Roman Catholic officials tried to put hindrances in the way of the missionaries. The Directors of the East Indian Company did not favor the coming of missionaries; but that attitude was considerably modified after Morrison became a translator in the company's service. For a time this Company made an annual contribution to the Anglo-Chinese College. All the members of the Company in Canton contributed towards the making of a "most perfect mezzotint engraving" of the painting reproduced in the Frontispiece.

Occasionally we hear of the necessity of missionaries *deprofessionalizing* themselves—earning their support while doing mission work. That idea is not new. Dr. Morrison served the East India Company for many years as Translator. Dr. Milne preached to the Dutch Protestants in Malacca receiving a small salary from the Government of Penang. He served an English group as their preacher also. In this way he supported his family for two years. It is interesting to note that even in those days of beginnings frequent contributions came from local sources for Protestant educational work. When Dr. Peter Parker started his opthalmic hospital in Canton in 1835, Howqua, a member of the *Co-Hong*, provided it with free quarters. From its beginning Protestant work in China was not entirely dependent on western funds.

It is interesting to note how our missionary ancestors skirted around prejudices and tied up with native motives. A short-lived attempt was made at living like the Chinese, even to the extent of letting the finger nails grow. Gutzlaff became a naturalized subject of the Chinese Empire and was adopted into a clan. Dr. Milne felt that the "sale of Holy Scriptures should become an object of gain in China." Likewise he hitched his purpose to the motive and prejudices of a Chinese teacher in a free school then started. Characters were posted up and the image of Confucius used therein. It was permitted, also, to have the opening on a "lucky day." It was suggested that since the school was not on Chinese ground the motive in these concessions would not be misunderstood. Somewhat more intriguing is the fact that, because Dr. Milne was absent and Dr. Medhurst had not then memorized a prayer in Chinese, the morning service was in danger of going by default. Regular morning worship was, however, conducted for a time by an employee, a devoted Confucian and a "sober heathen" Then, too, we note with interest that Dr. Morrison translated the Morning and Evening Prayers of the English Church. The reference to rulers of the land he changed so as to apply to the "Chinese Imperial Family and Government"; but the sentence reading, "Strengthen him that he may vanquish and overcome all his enemies," he left out. Just where does this militaristic and nationalistic petition come in now?

Some of the difficulties of these early missionaries are more familiar to us than the above-mentioned artifices. Dr. Milne, for

instance, notes the necessity of guarding against "exaggerating the circumstances even of the most important and striking facts, with the view of producing an effect upon the Christian public." An early caution all too often forgotten! The use of English in mission schools was also then a cause of mental agitation. Liang A-Fa's son was educated with the hope that he might follow his father and become a preacher. He served instead as interpretor to highly placed officials and rendered good service in clarifying the purpose of foreigners in China and probably helped thereby to secure them more favorable terms in treaties than might have been the case. The fact that an education in English deflected him from preaching, however, was not easily reconciled with the purpose in the minds of those who helped him acquire it. Master sinologues though we deem these missionary ancestors to have been they were criticized for weakness in language acquisition. Liang A-Fa,[2] though not a literatus, criticized the London Missionary Society for "sending out middle-aged missionaries." "Their tongues," he said, "are too stiff for adjustment to the peculiarities of the spoken language, and they are in so great a hurry to write books that the Chinese find it difficult to understand what they have written." Liang suggested that to correct this situation missionaries should be sent out when seven or eight years of age! In spite of this and the fact that people at home doubted that Christian truths could be expressed in Chinese or the language learned our Protestant ancestors did meritorious work.

Dr. Milne attempted to forecast when China might become Christian. He had much less to base a conjecture on than we have. Yet we now deny ourselves this indulgence. By the use of a weird and labored process of arithmetical progression Dr. Milne envisaged one thousand Chinese Christians at the end of Protestantism's first century in China. In 450 years, he figured, there would be 262,000,000 Christians in China, though the relation of that figure to the population is obscure. Actually at the end of the century in mind the number of missionaries in China was nearly three and a half times as great as the number of Chinese Christians Milne estimated; the number of Chinese workers nearly ten times as great; and the number of Chinese Christians two hundred and fifty-six times as great. As a prophet Milne was not very successful! We went far beyond his forecast though this fact cannot induce us to take up his speculation at this point.

In spite of their knotty snarls those early years saw marked out the main tracks along which the Christian race in China would be run-preaching and founding of churches, literary, medical and educational work. Educational work, though suspect for a while and run of necessity for non-Christians, grew with relative rapidity. Dr. Milne[3] wrote of having schools in Malacca in English, Fukienese, Cantonese, Malay and one other language. Twelve years after the mission started there were thirteen schools with 300 pupils. This educational effort looked, in the main, towards providing a Christian

2. See *Liang A-Fa*, McNeur, page 111.

3. See *Retrospect of the First Ten* (actually twelve) *Years of the Protestant Mission to China*, Milne, pages 210, 295.

ministry. In later years that wish was in part realized. But now even more than then the main problem is an educational system that will give Protestantism an adequate leadership. Opportunities for Christian service grow faster than, and keep ahead of, the leaders won therefor. Our predecessors had schools but very few Christians. Liang A-Fa, the first preacher, was not a product of a Christian school. We have many schools and Christians but our need for leaders is more acute than their's because of our vastly extended opportunities.

These early missionaries had relationships with governments, which later turned into entanglements and from which we are now relatively free. They were much closer to and dependent upon their governments than we are. Governments still make requirements of missionaries but direct government assistance of mission work as then known is now practically nil. In those days both the Chinese and Portugese Governments sometimes obstructed missionaries. The British and American Governments frequently assisted them. The United States' Secretary of State gave Dr. Morrison a letter to the U. S. Consul at Canton. Dr. Milne also received a letter from the U. S. Consul at Canton which was to be used if, in consequence of the war between Great Britain and the U.S., he fell into the hands of a U. S. vessel. This letter urged that under such circumstances Dr. Milne be treated with kindness since "Christianity was not a national thing." Government officials held the opinion that Christianity tended to ensure the stability of government. The Lieutenant Governor of Java assisted the missionaries. Milne, it appears, sometimes travelled at government expense. The government at Penang instructed its resident at Malacca to allot to the mission a piece of waste land to be confirmed or otherwise by the Dutch Government. Because missionaries knew Chinese they assisted materially in treaty-making also.

Then, too, the relation of the missionaries to commercial interests was much closer than at present. In addition to Dr. Morrison's long service to the East India Company, Gutzlaff's second voyage originated in the desire of the same company to facilitate mercantile enterprise and acquire information about the ports favorable to commerce. Gutzlaff had one eye on openings for Christian work and another on trading possibilities. He felt that "the (Chinese) refusal of (such fellowship) is a transgression of the divine law of benevolence." "Foreign intercourse," he urged, "is an innate right." "While representing Christianity," he says elsewhere, "as the only effective means of establishing a friendly intercourse, I would not reject the efforts of commercial enterprises to open a trade with the maritime provinces, but rather regard them as the probable means of introducing that Gospel into a country to which the only access is by sea." In those days merchants and missionaries utilized each other's influence much more than we do. It was a joint letter written by Dr. Morrison and the American firm of Olyphant that resulted in the coming of the first American missionaries to Canton. D. W. C. Olyphant has, indeed, been called the "Father of American Protestant Missions to China." Now a closer relation to Chinese life has brought

the missionaries into a detached relation to both the governments and merchants of their respective countries.

The present detached relation to governments and merchants may be accepted with equanimity. We regret, however, that the impulse towards unity set going by those early missionaries was all too soon submerged in Protestant divisiveness. Both the Protestant societies that began work in China were *union* enterprises. The London Missionary Society (1795) aimed "not to be either Episcopal, Presbyterian, Congregational or Methodist exclusively" but to combine all these and be "open to Christians of all denominations." Similarly the American Board, though organized by Congregationalists (1810), was for a quarter of a century a Union Mission Board. It was agent for Presbyterians and Dutch Reformed churches. The first two missionaries sent by the American Board, Beele (Dutch Reformed Churches) and Bridgman, were intended to organize a mission auxiliary to the London Missionary Society. They also had a small periodical in English to promote this union and cooperation. In 1860, partly as the result of missionary influence, there was organized in New York the Women's Missionary Society of America. Each of these groups still carries on: but their original union impulse did not carry very far. In June 1867 the Editor of *The Missionary Recorder*, the one-year predecessor of the *Chinese Recorder*, discussed this issue with somewhat pessimistic realism. The *China Mail*, commenting on a letter by Dr. Legge, urged that what was lacking in "matters of missionary educational effort"....."arises from the number of our Protestant Missions, and the feebleness of them individually." "The jealousies between the various sects of the Protestant church are the main source of its weakness." This has quite a familiar ring! The Editor of the *Missionary Recorder* deemed the difficulties "in the way of constituting a common missionary society (Page the Laymen!), or of enabling all missionaries and Chinese Christians to unite in one church organization" to be too great. Such a move would fail, he opined, like "Richard's Baxter's famous plan to unite all evangelical denominations." "Such a union," he urged, "to be successfully carried out, must *grow*, not be *made*." We agree! But why was the original impulse thereto so soon submerged? As late as 1903 replies to a circular sent to all the missionaries in China showed nine-tenths of them in favor of some kind of federation of all Protestant churches. We have progressed in practical cooperation; but we have not yet learned how to make Christian Unity *grow*. It is a pity the original impulse thereto so soon died down. Do we need a League of Protest as is suggested by Mr. Thomson on page 500 of this issue? Has the time come to "strike" against those who hinder us from carrying out the idea of our Protestant ancestors in China?

Let us note a few more contrasts between the position of our missionary ancestors and ourselves. We have the foothold for which they struggled. But are we not less sure as a whole, than they, as to what we want to do with it? Their chief aim was to make the Christian message available in Chinese literary form. Ours is the task of making it *understood* in terms of life in China. They thought in terms of wininng individuals. We are beginning to think of serving

and winning families and communities. They sought the transformation of individuals. We must work also for the transformation of the social order. They marked the main tracks along which heretofore we have run our race in China. We are marking out another track, social and community rebuilding. They strove to enter an unknown terraine and civilization. Ours it is to Christianize an unknown economic area of life, something they do not seem to have mentioned or planned to do. Their difficulties and ours are different. To face our challenges calls for a courage equal to their's. They could not foresee how far we would have travelled by this time. Of our future advance we have no time to attempt a forecast. They dug into an unopened country. We are digging into openings as yet no better understood than those they confronted.

Christianity is in China to stay! It now has its own leadership. Gutzlaff tried to force such a leadership and was badly hoodwinked. In June 1867 the Editor of *The Missionary Recorder*, felt that the "call for missionaries is practically boundless". Then in terms we have discarded he wrote, "Practically. . . . this notion of employing a native ministry (he was discussing "A Native Agency") to supply the lack of foreign missionaries is not worth consideration, because that ministry does not exist". Sixty years of Protestant planning had not, in this Editor's mind, registered any progress in the building up of a Chinese Christian leadership. Yet exactly sixty years later (1927) events were to bring forward a Chinese leadership that had long been in the making under cover. The "poor hundred (of missionaries) actually sent, "to which the Editor referred in 1867, had in 1927 become what he would have deemed a veritable multitude; and during the same period there had emerged a Chinese Christian leadership which has actually taken the lead in many respects.

Yet as we look into the future our main problem is still that of leadership. This is partly a question of numbers, but much more of a type of training that will enable Christian leaders to stand up to the modern challenge of life in China. This need for modern training, not foreseen by our missionary ancestors, affects the missionaries also. At the very time that a campaign is getting under way to study the problem of the modern training of Chinese leaders the same question is being opened up anent missionaries both in China and at the home base. Both Chinese Christians and missionaries need a new type of training. They are the two aspects of the one outstanding need of Christianity in China—modern leadership. Each aspect has features of its own. Yet for both the main need is the same—training that will fit them for making Christianity a dynamic factor in every nook and corner of China's life. The early training fitted them to draw Chinese into a Christian nook and corner; the new training must fit them to make every nook and corner in China Christian. We are moving towards the development of the one and real leadership of Christian service to China. The early missionaries thought of a task that was their's primarily. We think in terms of a task in the doing of which Chinese Christian workers and missionaries are equally essential and cooperating parts. This is the new starting point into our future.

The Church—A Cooperative

R. O. HALL

IF we could turn the sun into a patent medicine God Himself would be powerless to save the world. But that is what again and again we have tried to do with the Sun of Righteousness. For some strange reason Man, though made in the image of God, loves to hand out bottles of Redemption, small doses to be taken every morning before breakfast, and two large doses[1]—sometimes three large doses—every Sunday. Strange that we should be so like that, when God is so other. Strange we should love tidiness and rules of three, when the three which is God have made so untidy a world; in which life perishes when it is imprisoned in regulations.

Is this not exactly what happens? A great act of God takes place in a certain time in a certain way. Like Wesley's preaching, or the sacramental teaching of a slum parson, or the sharing of a hated sin with a Grouper—and at once one tends to say; "Ah, this is the way. Let us patent it;" and not, as one should say, "Ah, this is God. Let us adore Him." Even Our Lord Himself is preached as a way to the mastery of sex or self, rather than as the Way to the Heart of God.

And this tendency of Man to bottle experience, to take out patents in ways of redemption, is menacing one of God's newest gifts to men: the increasing recognition of the cooperative principle as the only way for the common life of men. This is most dangerous; for the cooperative movement is of all ways of common living the least amenable to standardization and mass production. Like marriage and friendship it demands so much of human personality that it cannot be governed by rules: it cannot be standardized, patented, bottled, and sold by hucksters in the market place.

So when cooperatives are proposed my first answer is always "Don't." But then at once I say, "Yes: do," if haply this suggestion may be of God. I say "Yes: do" because I am convinced that only as cooperative living grows can we live the Christian life. But I have no great *plan* for it, and no *one method.* There is so much of God in this that it can only come His way.

And that is the artist's way. The artist paints a picture. He cannot help it. And then perhaps something in that picture, some things in many others and many other messages from life itself move another artist to paint another picutre. It is his own picture. It is not copied. The first artist has no intention of promoting pictures. But the second artist has caught something from the first that has helped the former to paint his own picture.

There is a cooperative in Nanking. It has six rickshas. It charges standard rates—but keeps all profits after a fixed interest to

1. My erring pen wanted to write "dozes"—but was reproved.

help the cooperative to get more rickshas and the puller to get a fuller life. There is a cooperative in Kwantung that has bought up a bankrupt village of eighty souls and means to make them into a contented, solvent, useful cooperative Christian village. There is a group of young men in Central China who have made an egg cooperative. There are many more. The picture gallery is growing. Spend an afternoon every now and then in that gallery and one day you will be moved to paint your own picture. *But it must be your own picture.* It must meet your needs, spring out of your real life.

But there are canons of art; good pictures must obey some universal rules of truth and beauty. So are there principles of cooperation which are vital. Below are some of them.

(1) Some measure of personal freedom must be surrendered and this freedom become the common property of the whole. Note, for instance, clerical pension in England. Every Anglican clergyman pays a fixed proportion of his income but the man who pays £30 a year gets the same pension at seventy as the man who pays £15. Notice the difference between this and ordinary insurance.

(2) The motive must not be individual profit, but the cooperative must make sense out of life. It must make for *a better common life* for all who share.

(3) The cooperative must never limit its membership for reasons of profit: only for reasons of efficiency. As for instance a cooperative of one hundred members might find they could draw 10% on their capital by remaining a closed corporation. This is not cooperation; it is cooperate profit-making.

(4) The cooperative must not run at a loss. The world is good after all. It does make sense. God means our mutual service of one another in business to be real mutual service. The world is in a sense a profit-making world. God has made it like that in order that our family life together may be full of good things for mind and body.

(5) A cooperative must be run by Christians as part of their life with God and one another: but membership and service should only be limited to Christians when some limit is necessary for efficiency.

It is no coincidence that the cooperative movement and most modern theology descend from the work of Frederick Denison Maurice. Maurice rescued Christian theology from its Latin pattern; from the stamp of Augustine's personal experience translated into terms of a pagan philosophy; a theology which was revived by the fathers of the Reformation.

Nor is it a coincidence that individualistic capitalism flourished in the Reformation countries, where there was little suggestion of the cost of life in the Christian family, and "charity" often took the

place of brotherhood. This Christian charity is, by the way, the foundation of modern missions. I don't despise it. It was a necessary stage. So is a middle school a necessary stage; only *not* permanent!

Maurice re-introduced the Greek way of thinking. The Greeks tended to unify; the Latins to divide. Though strange and yet natural, the Greeks had small cities constantly at war and the Latins united by war—one great Empire, with the motto "*divide et impera.*" The Greek method is nearer the artist's way. The Latin method suits the man of affairs. One good city is worth more than a great Empire without good cities. The Greek way of thinking of the world provided a philosophy of Incarnation; the Latin way a philosophy of Redemption.

Maurice began the emphasis on the Incarnation which has so revolutionised the preaching and practise of the Church. His own basis was Greek philosophy: but he began the emancipation of theologians from that philosophy. The early Fathers of the Church accepted a semi-Greek-semi-Jewish view of God and fitted Jesus on to it. Maurice by his emphasis on the Incarnation provided the approach from Jesus to God so that to-day we would rather say "God is like Christ" than "Christ is like God."

And this man—this theologian-philosopher—spent all his energy and his means with Kingsley and others in starting cooperative industries—as though they would say "The Church a cooperative", —which is the logical issue of the Incarnation. The Incarnation is the perfect picture of God in individual life. A cooperative, which is a church covering every activity of life and worship, is the perfect picture of God in social life. The family is not this perfect picture; nor is the state; one is too small, the other too big. And the relationship—a blood relationship in the family, geographical in the state—are fortuitous and not fully voluntary.

For China this is of first importance. The family has been the foundation of common life, providing at once an objective for loyalty and a basis for security. But the old family life is being steadily worn away under the double pressure of western industries, and the Christian Church. The Church provides an alternative, and deeper, object of loyalty; but no alternative basis for security. The young married man is thrown, therefore, on his own resources and inevitably makes his salary the standard for the job of work he does: striving by insurance, investment, and perhaps speculation, to carve out some security for himself and his family. Sunday by Sunday he listens to the preaching of a way of life which from Monday to Saturday he must disobey if he is to keep his foothold on life.

For all sorts of ways, in all sorts of places, in different ways in different places where immediate needs are different, the Church *must* become a cooperative or it will find itself unwittingly and unwillingly dependent on the present economic order for its continued existence.

A Cooperative Pastorate

CHAS. F. JOHANNABER

HOW are the churches in China going to get on these days, when appropriations from home are approaching the zero point, and the local churches are not yet ready for self-support? Our denomination has always stood out strongly against pastors taking on work additional to pastoral duties. But that was in days when funds came freely from abroad; now we have come upon new days and a new situation. Funds have largely ceased coming from abroad, yet the pastor's rice-bowl must be filled now as ever before. Shall we let down the bars and permit the pastor to take on such other work as he may be able to find, while he remains the specially ordained leader of the church and draws what support he can from the church members?

Or, is it necessary to have the "special" pastor at all? Would it be possible to have a church led entirely by laymen? Possibly from the very first, the Christians had "pastors" for their local groups, although these spiritual shepherds were natural leaders who in a voluntary way took care of their spiritual interests. They were outstanding and responsible men, after the manner of men like Peter, who was the leader of the first band of disciples. Later the organization of the churches became more formal and official and took on a priestly tinge. The sacred duties of the church could then be performed only by "ordained" men; men who had been officially sanctioned by the formal organization.

Yet must we not admit that the Christian religion, as well as the Christian Church, was founded and set going on its world-wide conquest, by laymen? Its Sacred Head was a carpenter, not one schooled in theological seminaries and "ordained" by an ecclesiastical hierarchy; its first apostles were fisherman, tax-collectors, revolutionists and such like. They were sent out to build the church and the Christian community, not so much as priests and official church leaders, as simple witnesses to what they had seen and heard. Probably every member in the early church worked by witnessing.

Can the Church in China get on today with that sort of simple organization? The Oxford Group Movement is an illustration of the laymen at work in and for the church. But that movement does not propose to do away with a special type of ordained ministry. Of course, ordination and a salary do not necessarily go together. In a church without a salaried leader or leaders, it would still be possible to have one or more ordained persons to carry on its sacred offices. No church would want to have just anyone perform these sacred duties!

The latter idea is being carried out in an experiment in the large Nast-Gamble Student Church in Kiukiang. This experiment is not reported here with the idea that it may be a norm for all churches in China. It may be duplicated to a limited degree, perhaps. For the church at Kiukiang is one of a special type; that is, it is largely for students and teachers and other institutional leaders, and

is not of the ordinary street or country church type. Furthermore, being as it is, in a comparatively large center and in the midst of a considerable number of strong institutions, it can command a very large force of well-trained leaders, such as are not at all available for the average church. Nevertheless, the experiment is recounted here, as it may be suggestive for other churches of similar type, as well as for churches that are different.

At the time of the last annual meeting of the Methodist churches of the Kiangsi Conference, this particular church was left without a regular pastoral appointment by the bishop. The idea was to try out this new experiment therein. An ordained man, who is connected with one of the three schools in the parish, was appointed in charge of the church, without salary. He was given a staff of four assistants, each one from one of the various institutions in the parish. Thus, one member of the pastoral staff is a teacher in the boys' school; one is head of the primary school for boys; another is a woman who is head of the religious work in the girls' school; still another is a teacher on the staff of the Women's Bible Training School, and the fifth is a Chinese doctor who has his own private hospital. This pastoral staff meets weekly and directs the work of the church in detail.

Above the pastoral staff is an official board which consists of all the heads of departments and committees in the church. This board meets once a month and has general oversight of the work of the church. The five pastors have divided the work into five departments. Each takes care of one department. These departments of work are: Worship, Evangelism, Education, Service and Finance. Under each department there are several committees. The plan is to get as many church members to work as possible: to have, in fact, a living, working, growing church.

A large number of church people help, for example, with the Sunday services. The head pastor does not spend a great amount of his time "grinding out" sermons, but aims to use much of the time available, for directing the actual *work* of the church. Each Sunday two persons are in charge of the morning service. One specially prepares the worship part of the service, while the other is left free to concentrate on the message in the sermon. The head pastor is always present with announcements and other contributions to the service, and thus lends continuity to the work and life of the church.

The church has two out-stations in the city, which are also served by members of the church. Students and teachers go out to these places to conduct services. The plan is to receive a few new members almost every Sunday, instead of great numbers at infrequent intervals. The present regime has received or baptised over sixty persons since the first Sunday in January:[1] Christian students help in winning others. These student workers are invited to come to the altar with those they have helped to win in order

1. This is being written in April, 1934.

that they may assist the head pastor in receiving or baptising neophytes.

A most interesting development is the organization of the Christian young men of the church into a Fellowship, or Association, the chief aim of which is to engage in Christian service. These boys have organized a Literacy School in several of the many small rooms of the church for the poor illiterate children of the neighborhood, for whom we had never done anything. On Sunday this group of children becomes a Sunday School, conducted by the young men of the church. Recently Universal Student Sunday was observed in the church, the service being conducted by the students, both boys and girls.

Another effective piece of work has been the use of the unusual histrionic talent of the Chinese for the purpose of sacred drama or pageantry. Three effective services of this nature were given in a year: one on Bible Sunday; one at Christmas; and the third at Easter. A dramatic climax came to the Easter pageant when the main character in the play, a splendid young teacher in the boys' school, came forward and joined the church just after the pageant. The peculiar value of the pageant for such a church is that it both enlists the service of the young people themselves in its performance, and is a most effective way of presenting religious messages. In one short year the church succeeded in instilling the idea of reverence into the pageant and eliminating the age-long habit of making acting a vehicle for comedy only.

The aim in another direction has been to make of the church a real spiritual home for the community. This church will possibly become the center, of spiritual things at least, for this community of institutions. The effort has been to relate the various religious organizations of the community with the church. Nearly all the meetings of these organizations are now being held therein. Stoves and lamps have been installed so as to make the House of God more comfortable. In one week as many as nine gatherings were held in the church, all of a different character. People in the church seem to be gratified with the results so far achieved, and the spirit of cooperation is very much in evidence. The hope is that this experiment may be carried on for a number of years and given an opportunity to demonstrate what really can be done by a church for itself and its community.

While there is no salary for a pastor, the church has passed a budget which is fifteen percent above that of the previous year when it had a pastor on salary. One of the items in the budget is to furnish the church with furniture so that its various rooms may be used more effectively. Another very useful item of expense is that of a weekly bulletin, a four-page periodical which presents the weekly worship program, responsive readings, other elements of public worship which some may wish to learn, announcements of the work of the week, news items, etc. Very effective help is rendered by two choirs, each under the care of a trained leader. One choir consists largely of leaders in the institutions, and one of boys

and girls from the three schools. Occasionally the leaders' choir renders a special service of music.

The question is, of course, as to how far this experiment can be reproduced in other types of churches. One does not propose to enter into all the difficulties of enlisting and training lay leaders in the street or rural church. We are wrestling with that problem also. One answer is training institutes, local and otherwise. There would seem to be almost no limit to what the church can do thru lay leadership. It only needs to be enlisted and trained. Moreover, the church needs the help of the lay workers, while the laymen need the work. It is in that way that both church and members *grow*. Thus both of them come to life. This summer (1934) the Episcopalians and Methodists in Kiangsi are coming together for an institute to train some of their most promising lay men and women for work with children. This is a big step in the direction of the Kngdom when two denominations cooperate in this way to train their members to "feed His lambs".

———=o=———

Task of Modern Chinese Ministers

J. W. DECKER

THE Chinese ministry today finds its work modelled after that in the West, and too slightly modified by Chinese culture and psychology or by China's social conditions. To this has been added the general uncertainty due to catastrophic changes in the world's intellectual moral, political, economic and social life. As a consequence the task of the minister is but vaguely comprehended; its outlines are dim, its content inchoate and confused. His functions are not generally considered challenging or valuable, even in the Christian body itself. This is, we believe the major reason for the pessimistic prospects for the recruiting of a worthy Chinese ministry. We will attempt to give a brief outline of what we feel is required to change the picture.

The Chinese minister must. first, be the mediator of a satisfying religious experience and faith. He must himself be a man with religious experience and convictions; a man who has a firm grip on God and a steadfast conviction of His gracious purposes for mankind. In a world confused and distraught, where the very fundamentals of religion are subject to furious attack, no hireling can perform the functions of the Christian ministry. No one whom fortuitous circumstances, or the failure to make good elsewhere, has placed in this position can hope to succeed. The minister must enlist others to share the faith which steadies him in the midst of violent change and gives him a guiding star when familiar landmarks disappear. He must be able to rally others about him, and by the living Spirit of God working in him to mediate to them a share in his faith and his spiritual life. We are not thinking here of an emotionalism, now much in vogue, which exhausts itself in self-cultivation or formal religious observances, but rather of a

faith, a religion, which yields a way of life which is definitely and dynamically Christian. To call and to lead men to walk in this way will always and everywhere be the supreme function of the Christian minister.

In the second place the Chinese minister must be a Christian social engineer, a practical engineer able to cope with the social situation of his people. Our generation ought to see beyond the shadow of a question how far man's life is shaped by the way other men's lives impinge upon him. It seems trite to say that if Christianity is to survive—and it will!—it must have a message for society as well as for the individual.

Nowhere is social maladjustment more acute, or social uncertainty more urgent, or social change more imminent than in China. Out of this chaos and change the pastor with his parishioners must help to raise the shining walls of the City of God. We do not mean that every pastor must be a trained sociologist, for that would be impossible. But he must be conscious of the importance of the social relationships of his parishioners, and be well ahead of them in attacking and shaping these relationships, so they may yield more of the abundant life to all. He must be the intelligent champion of the oppressed and the exploited, whether tenant-farmer, shop apprentice or modern industrial worker. He must be the ready advocate of constructive efforts in his community. He must make the church an effective instrument of social regeneration and reconstruction.

It is a corallary to the above to say that the Chinese minister must win for himself a more vital relationship with the home and the family. Too much has the church given its exclusive attention to the isolated individual, who often tends to become even more divorced from his family in his allegiance to the new religious relationship. We are discovering to our sorrow that a church so built does not exhibit continuity and growth; its losses almost equal its gains, and the foundation work has continually to be redone. The Christian pastor must lead the attack on the home. He must win its children before they leave it, or they will never be won. He must make himself indispensable to the home, its friend and counselor in its joys and its sorrows, in its every day life and its crises. He must know the structure of the family life of China, its excellencies and its defects. He must have a real feeling for the moral and social significance of its customs and loyalties. He must set himself to win it, and beware of needlessly ignoring it, defying it, or alienating it. In a word he must approach Chinese family life not to destroy, but to fulfill.

The minister of the future will have a challenging opportunity to magnify and extend the church's function in religious education. Traditional Chinese education was essentially character education, but it is now in the discard. That the San Ming Chu I is no satisfactory substitute for it is already being tacitly recognized by Chinese educators, and some place has been left in the curriculum of the primary school for character education. One wonders here

what basic view of life there is left to be offered to China's children. The church that steps into the breach will not only perform a much needed function, but will win also a vital place in Chinese society. This education will not be confined to the young, though its major emphasis will be concerned with them. It will operate from the pulpit, as well as from the teacher's chair, or through some group leader. Its characteristic everywhere will be in translating the Christian faith into terms of the practical life situations which are faced by those whose character it would help to determine. A national program and resources are already being made available for this work, but it waits on the coming of the local minister who is alive to the issue and ready to do his part in making the program a reality. He need not be (in fact but few can be) an expert in religious education. But he must know something about its essentials, and what it is for, and he must have the experimental spirit to help out a path as yet but little traveled. But more than all he must be earnestly desirous of contributing to the life situations of his people the ethical vision, earnestness and moral dynamic of a vital religious experience and faith.

As the minister performs his functions as a mediator of religious experience and faith, a social engineer, a friend of the family and a religious educator, he will find himself developing into a true pastor, a shepherd of souls. One of the Fact-Finders says, in connection with a study of missions in Szechwan, "For a variety of reasons, almost no pastoral work is done by Chinese ministers".[1] This is an easy generalization not justified by the facts, and yet there is enough truth in it to make it very sobering. Unquestionably the pastoral function needs more emphasis. It also calls for exploration and experimentation to discover those forms of pastoral service which will minister to the deeper needs of Chinese Christian life. When the Chinese preacher meets these needs the demand for his services will expand, and he will find himself getting on higher levels of usefulness, as well as opening a rich mine of inspiration and insight for his teaching and preaching.

The modern Chinese minister must address himself seriously to the task of promoting a richer worship life in the church. The Laymen were most severe in their criticisms here, and (one or two communions excepted) deservedly so. We find the same reaction on the part of intelligent young Christians who never heard of the Laymen's Report. Work is needed in the primary matter of orderliness and reverence, in both of which respects the average non-conformist congregation is a disgrace. And on beyond this is the matter of evolving forms of worship which are more dramatic and ornate, as well as more in accord with the genius of the Chinese enriched by the best traditions of the West. A few outstanding men are doing some advance work along this line, but there is a definite call for many local ministers to experiment and adapt, using materials already to be had, and forging new material proven in practical use.

1. Laymen's Foreign Missions Inquiry, China, Vol. V, p 588.

And finally, the minister must win a place for the church in the social fabric of the future, for up to the present the church cannot be said to have had such a place. Chinese society has been saying, "The school we know, and the hospital we can immediately understand, but why the church?". An able Chinese pastor pointed out to the Fact-Finders, "That 'the pastor is a person with no social standing in Chinese society', in contrast with the teacher or physician or even the Buddhist priest, a situation which furnished food for thought."[2] The place of the church in the fabric of western society may be questioned at times, but outside of Russia it is pretty generally conceded. The Church in China must demonstrate that the spiritual life which it exists to cultivate is morally and socially dynamic. No missionary can make this demonstration. Nor can the minister alone. But as the priest, the teacher and the shepherd of his people, he with them can establish the value of the church, and incidentally win for himself and his successors a place which while it will be no sinecure, will nevertheless stand high in the esteem of society. When this becomes true little more will be heard about the difficulty of recruiting for the ministry.

———=o=———

The Problem of Christian Unity

T. K. SHEN

IT has been said that the history of the Church is the Via Dolorosa of the Holy Spirit One can reap a good harvest of anathemas and excommunications, sects and schisms therefrom. The common meal instituted by Our Lord as the Sacrament of Unity has been one of the most fruitful occasions for division, and after nineteen centuries since the founding of the Church we have not yet fulfilled the prayer "that they may be one."

The problem of Christian Unity ought to be very near the heart of all Christian people. The call comes from God and from inevitable circumstances. We are daily haunted by it. Reunion began to engage public attention with the interest in foreign missions. In the mission fields the division among Christans were both a puzzle and a scandal to the more intelligent converts and non-Christians. When members of the same family could not go to the same altar to receive the Holy Communion, when baptized members of the church were urged to be immersed by another set of Christians, and when people of one locality were labelled "Irish Presbyterians" and those of another locally "Dutch Reformed," one could not but be impressed with the need for co-operation and intercommunion. Two Massai warriors once asked a timely question, "Why do de Christians so furiously rage together?"†

The churches in all parts of the world are faced with the revival of humanism and the spread of secularism. For economic, if not for

2. Laymen's Foreign Missions Inquiry, China, Vol. V, p 589.
†Cartoon in "Punch" at the time of the Kikuyu controversy.

religious reasons, we cannot afford to waste our energy in competition or mutual proselytism. The common foe challenges us to pool our resources, to settle our differences and to remember our fundamental agreements.

The tendency of Protestantism has been fissiparous. Every religious movement within it has created a fresh schism. The old idea of church unity and church authority gave way to the authority of the open Bible and the right of private judgment. But with the advent of Biblical criticism, Protestant ideas of Biblical infallibity and authority were weakened. The position of churches which owed their existence and systems to this antiquated conception of the Bible cannot but be shaken.

Since the Great War ecclesiastical Christianity has lost much of its prestige. Hierachical organizations and dogmatic distinctions have little claim upon impatient laymen. The churches have been attacked for not being Christian. But in order to espouse internationalism in the worlds of labour, politics, and religion, and to promote co-operation in the fields of philanthropy and social reform, there must be a Christianity not rent asunder by schisms.

Having seen the urgency of the problem of Christian Unity, and before suggesting any solution to the problem, let us examine the causes of division. The chief cause is low spirituality or sin. When we watch the rise of each controversy there is always personal moral failure and a low standard of religion in the age and the country of its origin. Every attempt to heal the wound has been blocked by worldly motive and ambitions. The schisms of the 4th and the 5th centuries were due to the lowering of the Christian standard which accompanied the conversion of Constantine and the consequent admission of people who were little prepared to go through a baptism of blood. The schism between Rome and Constantinople had been preceded by the ignorance and the low moral standard of the 10th century. In both cases we see not only controversial bitterness, but the absence of any notion that after all there are always two sides to a question. Martin Luther lived in an age when the claims of the Church were pitched as high as her spiritual condition was low. The revival of pagan ideals during the Renaissance, of which Italy was the centre, had made the See, which claimed to be the head of Christ's Kingdom and the mother of all the churches, the cesspool from which streams of immorality and corruption overspread Europe, as well as the one great obstacle to every attempt at reform. The Puritan Movement in England was in part a rising against the immoral influence of the Renaissance in the Court, and in part against medieval abuses which the authorities of the Church and the State did not trouble to remove. The Methodist movement was originally quite loyal to the Church of England, and it ended in a schism because at that time the Church was in too feeble a state to absorb such a new force into her system.. It was not comfortable for fox-hunting parsons to have progressive and methodical friends!

Another cause was the identification of the Church with the Roman Empire, or with the national states which have succeeded it, and the consequent introduction of the Roman spirit and methods into the Church. When the Emperor wanted to enforce the decrees Chalcedon on his subjects, the Egyptians and the Syrians did not want to fight for the Monophysite doctrine so much as for Home Rule. The Great Schism between Rome and Constantinople was due to national jealousy. While if Luther had not been treated as a rebellious subject, the schisms of the Reformation might not have been avoided, they would have taken a less violent course. Those who are in authority must so act that those who are under them trust them; otherwise, however lawful their authority may be, they cannot expect it to be obeyed.

In attempting to solve the problem of Christian Unity it is, perhaps, more profitable to suggest principles than to try to offer a definite scheme thereof. The first principle is charity. "Love covereth a multitude of sins." (1 Pet. 4:8) If schism is the consequence of sin, re-union must be preceded by a spiritual revival. The mark of the Church consists not in the possession of institutions —sacramental and ministerial—even though they be Apostolic in origin, but in the possession of Christ's Spirit. Before the Conference on Faith and Order met at Lausanne in 1927, the Roman Church was asked to send representatives. Cardinal Bourne's reply was: "To Anglicans who would ask us to join in Morning Prayer we have but one answer to make—that of the blessed martyr, Margaret Clitherew: 'I will not pray with you, nor shall you pray with me: neither would I say *Amen* to your prayers, nor shall you say it to mine'." It is only fair to say that the same attitude is shared by many Protestant churches toward each other. Our impatience with one another and with the Church is continually rebuked by Divine patience. We ought to ask ourselves seriously and humbly, Are we fit instruments for God the Holy Spirit to use to bring about so great a result? Are our patience, our loyalty to the Faith, our willingness to give up our own way, our love for God and for the souls of His people, sufficient? We must not dare to attempt anything for re-union save in the deepest penitence and humility. Who are we that we should succeed where our ancestors have failed? We can only hope to succeed because it is God's work, not ours. And God's work needs God's Spirit of charity.

"What cannot always be said can often be sung." This is never so true as in the use of hymns among the churches. "When I survey the wondrous Cross." (Isaac Watts, Congregationalist) "Nearer my God, to Thee." (Mrs. Sarah F. Adams, Unitarian). "O Love that will not let me go." (George Matheson, Presbyterian). "Lead Kindly Light." (Roman Catholic, but written when Newman was an Anglican). "A mighty Fortress is our God." (Lutheran). "He who would valiant be." (Bunyan, Baptist). "Jesus, Lover of my soul." (Charles Wesley, Methodist). These and other devotional literature ought to teach us more of charity, of utter confidence in the best that is in people, and of respect for the sincerity of those who differ from us.

Invidious contrasts and suspicions of ulterior motives cannot but be accounted as moral disqualifications for approaching this subject. Charity demands the humble admission that we know in part and see even that part dimly. Charity demands that we suffer long; that we envy not and vaunt not; that we seek not our own and think no evil. Therefore, if there is to be a reunion of all the followers of Christ, we cannot exclude from our plans for reunion the possibility of the Romanist and the Orthodox Christian joining therein. This may be a far cry, but miracles do happen when we are ready!

The second principle is agreement in fundamentals. Two cannot walk together unless they are agreed. We are not attached to Christianity by faith and sentiment only; we also hold it with our intellect. St. Peter's advice to have a reason for our faith is never antiquated. We cannot escape the rationalization of our faith; and in this sense Christianity is also an intellectual system. One cannot be a Christian and an atheist, pantheist or materialist at the same time. While admitting that dogma is an unpopular word and has its limitations, we cannot ignore our intellectual lives. We must remember also that the articles in the historic Creeds are not supposed to exhaust the mysteries of the Godhead. Human language is limited; even mathematics is symbolic. We also believe that the definitions of the Church are the nearest approach to the expression of the truth which man can reach, and that they may not be changed, certainly not by any less authority than that which made them, the voice of a General Council accepted by the whole Church.

When we compare ancient and modern statements of faith, we find that the historic Creeds, like the Decalogue of the pre-Christian age, are not yet antiquated. I mean they are patient of modern interpretation. Modern standards of faith are usually far less stable than old ones. It is useless to seek for some authoritative statement outside on which to roll the responsibility of our intellectual conviction. The authority we seek can never be found divorced from our experience, for that is a contradiction in terms. Now the unity of experience shows us that we have not outlived the faith as expressed in the Creeds. Some may wish that the faith should put on a more modern dress. That is quite conceivable, but unless we are prepared to have an annual General Council for the revision of the Creeds we shall never get satisfaction.

At any rate, whatever any group regards as a necessary part of Divine revelation must form part of the terms of agreement. To decide on these is a stupendous task. Perhaps the most acceptable Creed is the "Nicene" Creed. The vast majority of Christians hold it. Dean Inge advised keeping the *Te Deum* and dropping the "Three Creeds." Some German churches use the Apostles' Creed as a chorale. Certain Protestant churches which do not want a Creed will probably accept some declaration made by Christ Himself, e.g. the Lord's Prayer. The English Modernists have an Alternative Creed, taken from the writings of St. John;

"We believe that God is Spirit, and they that worship Him must worship Him in spirit and in truth.

"We believe that God is Light, and that if we walk in the light, as He is in the Light, we have fellowship one with another.

"We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

"We believe that Jesus is the Son of God, and that God hath given to us eternal life, and this life is in His Son.

"We believe that we are children of God, and that He has given us of His Spirit.

"We believe that if we confess our sins, He is faithful and just to forgive us our sins.

"We believe that the world passeth away and the lust thereof, but that he that doeth the will of God abideth forever. Amen."

This statement has the advantage of avoiding traditional controversial issues, and it is inclusive rather than exclusive.

Practical adjustment is the third principle. Communities having traditions and ministries of their own cannot come together in a single corporate body without mutual recognition. What divides us, even when we have the will to unity, is the lack of a universally recognized ministry, and if reunion is sincerely desired it can be attained by bestowing upon the whole ministry some formal authentication which will insure universal recognition. Such a course does not reflect upon the ministry of any Church. While we do not go into the intricacies of "validity", "reality", and "regularity", it is a plain fact that all ministries are now defective and sectarian in the sense that none is universal. "If the body is divided", wrote Canon Quick, "it follows that since the whole body no longer concurs and takes responsibility for the appointment of any of its officers, all officers lack fulness of authority, and therefore the validity of all orders in the Church is in some degree impaired....When the Communion of the whole Church is divided the representation of the whole Church in each congregation is no longer a reality, the will of Christ is hindered, and something essential to the very thing signified in ordination is no longer fully present. Once admit that part of the essence of Orders consists in an authority conferred in such a manner as to implicate the whole body of the Church as one, and in a divided Church the validity of Orders becomes inevitably a matter of degree."[1] The Bishop of Gloucester warned the Anglicans that the Non-Conformist Sacraments (being) "imperfect, their orders are maimed because of the broken unity of Christ's Church; but so also are ours, and so also are those of the Greek and Latin Churches."[2]

The ideal adjustment of perfect Orders should include historical continuity and practical efficiency; Divine right as well as popular

1. "The Christian Sacraments" 1928, pp. 143, 145.
2. "The Doctrine of the Church and Christian Reunion" p. 265.

representation. A union which insists upon the possession of Christ will not dispense with ancient Christian institutions and rites, it will recognize their value and counsel their retention. Of course they may be modified to meet local conditions.

The Orthodox principle of economy lends itself to graceful adjustments, for the Church may in its own interests, or in those of individual souls, validate irregularities. For the sake of the great end of the consummation of union the Church will not change its rules but may validate or justify exceptions. This has the double advantage of admitting that God is not bound by His Sacraments and of insisting upon practical adjustment.

To think that historical and practical differences count for nothing or to think that Orders are but "carnal things" is to think lightly of the reality of the religious experience of other people. That is one of the causes for the continued maintenance of separation. It is the greatest injury from which the Body of Christ is now suffering, and the non-Episcopal ministries are both the result of division and, often, the cause of further division. St. Ignatius set us an example. He brought the various and rather chaotic ministries first under episcopal superintendance and commission, and at the same time insisted that the three Orders which he foresaw would eventually include all the major ministries of the Church. After the union, and because of union, the bishops may commission without ordaining the existent non-Episcopal ministers to continue their work.

Perhaps it is unnecessary to repeat that during the Conference of Free-Church ministers[3] and Anglicans, following the Lambeth Appeal to all Christian People in 1920, the Historic Episcopate was admitted by all to be the key to practical adjustment; that the Free Church ministers even insisted that the Anglicans should not give it up.[4]

Some suggest a constitutional episcopate that has a definite period of office, with the possibility of recall. A bishop can retire gracefully to parish work. This and similar proposals will have to be decided by local or national churches, and there is nothing inherent in the idea of the historic episcopate that is opposed to them.

It will be helpful to quote Prof. Cooper, the Scotch (Presbyterian) advocate of reunion. Preaching at St. Paul's Cathedral (the Bishop of London and other Anglican leaders being among those present) he said: "I believe for my part that it is quite possible for Presbyterians to accept the historic episcopate without surrendering thereby any essential feature of their own system, not as either prejudicing or subverting that system, but rather as supplementing, completing and enriching it.... For the rest the whole theory of the ministry is common to us and you. Scotch Presbyterians believe, and assert,

3. Dr. Garvie, Dr. Lidgett Scott, Dr. Shakespeare, Dr. Selbie and Mr. H. G. Wood.
4. cf. Joint Statement of the Second Interim Report of a Sub-Committee consisting of representatives of the leading churches in Great Britain in connexion with the proposed World Conference on Faith and Order, 1919.

as firmly as you do, that the ministry is not of man's making, but is the gift to the Church of her ascended Lord, and that it is to be perpetuated by the Apostolic rite of ordination ministered by the laying on of the hands of such as have public authority in the Church to do so.... But we shall be united in all the four strongholds of your famous Lambeth Quadrilateral, the Holy Scriptures, the Apostles' and Nicene Creeds, the administration of the Sacraments of Baptism and Holy Communion, and a genuine form of that government by bishops which we cannot but allow to have existed in some part of Christ's Church from the Apostles' time, and the advantages of which we begin in Scotland to realize and to admit.... Three-fourths of this Quadrilateral we in the Scottish Presbyterian Churches, hold that we accept already. The fourth, and other things along with it, we shall adopt on their merits and for the sake of that unity and peace to which we are called alike by the needs of the work we have to do, and the revealed will of Our Divine Lord and Saviour."

The fourth principle is inclusiveness. The glory and honour of the nations are to be brought into the New Jerusalem. The re-united Church which is to be composed of many nations and races, traditions and temperaments have to be freer and more elastic than any existing communion. It will not be bound together by any central despotic government, but by the heavenly bond of mutual love and service as it was in the early centuries. The leader forgets that he is governing and the people forget that they are obeying: because like the Good Shepherd he leads, and they follow. But to be governed absolutely by a single hierarchy, and the infallible head of that hierarchy the most influential potentate in the world, would be fatal to both democratic and Christian ideals. So long as consistent with the maintenance of revealed truth, there is to be the greatest diversity of methods of worship, of customs, and of organization. This cultivation of many-sidedness and variety is the best proof of catholicity. Dr. Orchard formerly Pastor of King's Weigh House before he united with the Roman Church said, "I believe in the 'One Holy Catholic Church'—not in half of one—I cannot repudiate half my fellow-Christians to placate the other half; and therefore I maintain that my present position, Protestant though my Roman brethren may declare it to be, is a protest on behalf of Catholicity."

(To Be Continued)

———=o=———

The Unity of the Church

ANDREW THOMSON

"THERE is one body and one Spirit." In these words Paul joins together what the Protestant churches have put asunder—the spiritual kinship of all Christians and its corporate expression. Two questions challenge us:—first, is the present division of the Protestant churches into separate and independent bodies justifiable on any grounds whatever; and second, has the time come to reverse the process of the last four centuries with a view to complete reunion?

His letter to the Ephesians may be regarded as Paul's manifesto of the Christian Church. I don't see how it can be disputed that, whether rightly or wrongly, for Paul there could be only one church in respect both to sentiment and organization. As for the former, are not the words, "One Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all" (4:5, 6) overwhelmingly conclusive? The latter seems as inevitable as the former. The form of words Paul uses in his salutations and other references to the churches growing up during his lifetime is highly significant. It usually is, "The Church (of God) in (or at). . . . ." Only twice, and in both instances it is in his earliest letters, does he associate with the word "church" the name of the people who constituted its membership in the possessive or genitive case—"to the Church **of** the Thessalonians". The genitive might be taken as implying possessive or exclusive rights in any particular church, as when a person of one denomination speaks of "my church" or "our Church" and of another as "your church". But since in every other case than the two noted the form used is "the Church of God at . . . . . ," and this invariably by all other New Testament writers, we may take it that these are exceptions to the rule. In other words the churches were God's churches, therefore those who regarded themselves as children of God were members with full rights and privileges, of whatever church happened to be nearest their homes, or, if they were travelling abroad, of whatever church or churches they came to in the course of their journey. This is an important point; for these churches might have had reason to think of themselves in an exclusive sense. They were separated not only by space, but by widely differing ethnic and cultural traditions as well. Yet they were but units of the one Church located in various places. And all that we read in connection with such matters as creed and activities is consistent with this idea.

When Paul was visiting in the course of his second itinerary the churches of Asia Minor that he and Barnabas had founded in his first tour, he laid upon them as binding the decisions of the General Council in Jerusalem (Acts 16:4). He took contributions from all alike for a common purpose: "Now concerning the collection for the saints, as I gave orders to the churches of Galatia so also do ye (the Corinthians). . . . and when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty to Jerusalem" (Cor. 16:1-3).

Ordained workers passed freely from one church to another: "I commend unto you (members of the church in Rome) Phoebe our sister, who is a servant (deaconess) of the church which is at Cenchrea" (in Greece, Rom. 16:1) The tendency to rally about conspicuous leaders in the Church and so break up into independent groups showed itself early enough to come to the notice of Paul; and far from acquiescing in it, he sharply rebuked it:". . .each one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you?. . . ye are yet carnal." (1 Cor. 1:11ff, 3:1ff). Taking all these things into consideration. how is it possible to believe other than that for Paul

there was but one church, both in respect to the sentiment animating it and its outward and visible form? "There is one body and one Spirit".

It is important to note that this condition of unity came about not in an accidental or fortuitous way, but as the result of forces consciously directed towards that end. Great obstacles had been overcome. This has special significance at present. With economic, social and political interests all pointing in one direction, and indeed, all but compelling the nations to effect unity on a world scale, there has just recently been such a resurgence of national antipathies and exclusions that the movement has been arrested. What the statesmen and churches of our day have failed to accomplish, the church of the first century achieved. In less than three decades there had sprung up a fellowship which united in the closest bonds men and women of widely different classes and races over the whole area bordering the eastern and northern shores of the Mediterranean.

In the lists of members of the early church are Jewish, Greek and Roman names. Each of these nationalities was an aristocrat in his own way, with a very marked superiority-complex. The orthodox Jew for example, could not partake of a social meal with a Gentile because of religious scruples, nor could he conceive of any person being acceptable to God unless he adopted the whole code in which he himself had been born and bred; a code, it is needless to say, possessing at least some features which were both abhorrent and grotesque to men of the Greek and Roman type of mind. But- "Christ is our peace, who made both one, and brake down the middle wall of partition, having abolished the enmity. . . . . that he might create in himself of the two one new man" (Eph. 2:14ff). Further, the growth of Roman Imperialism had made many of the Romans owners of estates which were worked by slaves, chattels of their masters.

How completely this social cleavage was overcome is shown in Paul's letter to his old-time friend Philemon concerning the latter's run-a-way slave: "I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was one time unprofitable to thee but now is profitable to thee and to me. . . . . for perhaps he was therefore parted from thee for a season, that thou mightest have him forever, no longer as a slave, but more than a slave, a brother beloved." In this new fellowship all the mutual antagonisms of "Greek, Jew, circumscision and uncircumcision, barbarian, Scythian, bondman, freeman" (Col. 3:11) had been obliterated, and all together had been brought to a loftier outlook upon life, a fresh experience of God and a happy realisation of the meaning of human friendship.

"One is your master and all we are brethren" . . . . . "Whosoever shall do the will of my father who is in heaven the same is my brother and sister and mother". . . . . "This house shall be called a house of prayer for all the nations." What are the implications of these words of Jesus? Do not the first two sayings mean that to those who serve God there is a bond of union as close and as binding

as that of the family? And of the last, that no nation or group possesses special privileges in respect to free access to God?

Indeed, does not the question of unity carry us beyond the group right back to the individual? Do not individuals differ, and their usefulness to society differ, according as their personalities have been unified by some great, good and overmastering idea? Was it not one at least of the secrets of Jesus' unique service that within His own person there was unity of thought and purpose? His will coincided with the Father's; there were no reservations, no cross-purposes. For once there appeared amongst men one who perfectly trusted and perfectly obeyed God, who was, therefore, a perfect instrument for God to work through.

What about the modern churches? I use the plural advisedly, for it is only in an abstract sense that we can speak of the modern church. The rather disquieting thing is that whereas in the early period of the Church's history the Spirit of Christ was concerned in breaking down walls, in modern times that same Spirit would seem to be much occupied in building them up. There are, for example, the Episcopalian, Presbyterian and Baptist enclosures, each with its walls and gates, and each with, at least some, zealous gate-keepers. Within some of these again, sub-divisions have been formed. In the United States, for example, there are recorded eighteen kinds of Baptists, nineteen different types of Methodists, seventeen different kinds of Mennonites, and eight different kinds of Presbyterians. The writer heard recently of a young lady who when she married a man of the same denomination but of a different sub-division from her own, was excommunicated from the church where she had been a member. And as if the old lines of division were not sufficient, there is the cleavage now running through almost all the denominations created by the co-called modernist and fundamentalist groups.

Can any good word be said for denominationalism? Yes! Many denominations had their origin in a great spiritual movement that carried the new body forward into a fresh experience of God. In some cases they championed an aspect of truth or practice that was being neglected or evaded. And in many cases they did this at the cost of great personal sacrifice. The writer's father belonged to one of the first "Reformed" groups of the Presbyterian Church in Scotland, popularly known as the Church of the Convenanters, and in childhood heard or read many stories of the conventicles on the hillsides, of the straits to which many god-fearing and earnest men and women were reduced for conscience' sake, and of the martyr deaths of some of them.

But having said this much, has not one said all that can be said for denominationalism? Is it enough to offset what can be said on the other side? For there is another side. What about the parent church from which they separated? If it be granted that the separation was necessary, then does not this very necessity pass an adverse judgment upon the church from which they came out? Why could not the great movement inspired by the Wesleys be contained within

the church which had nurtured and trained its leaders? And why was it necssary for the new church born of that great revival later to refuse its patronage to the special work that one of its ordained ministers, Rev. William Booth, wished to carry on amongst the lapsed masses, and to force him and his wife to leave and organize a new body? Is there anything that the Salvation Army is doing that the Church itself should not do?

It has been said that this subdivision is necessary in order that the larger body should function, as for example, an army which is divided into regiments, or as a body which has its different members, arms, feet, eyes etc. To compare this latter kind of division with denominational divisiveness is a confusion of thought. An army divided into regiments is still an organic unity; so also is the body with its different organs. How would an army function if it left the body and tried to become independent? Division in order to function requires that the subdivisions are under united control, which the denominations never are. Again it has been said that division into denominations allows variety and freedom, and protects the individual against uniformity. But this is the very thing it does not do. Each denomination has its own standards to which all its members must conform, and thus they are shut out of the wider fellowship. The aim of unity among the churches is to unite on those things which all, or nearly all, hold in common; and allow liberty in matters upon which Christian people think and act differently. Why not make all of those things which experience has shown to be helpful to the nurture of Christian life available for the whole body, and not one aspect of truth for one section and another aspect for another section? Does God intend that one man should be honest and another affectionate, or that every man should be both? Or that one church should be missionary and another uphold beauty of form in worship, or that every church should both be missionary and also conduct public worship in respect to both form and spirit in a manner worthy of the God who is worshipped? Or if it be that some of the special things for which some of the denominations stand cannot all be united because they are mutually exclusive, then can two things mutually exclusive both be right?

The evils of denominationalism have become so increasingly apparent and the consciences of Christian men so sensitive with regard to it, that Christian unity has passed the stage of mere academic discussion and has, in some cases, been put into practical effect. In 1925 the writer, formerly a member of the Presbyterian Church, had the pleasure of passing with his church into a larger fellowship which included the Methodist and Congregational churches and is now known as the United Church of Canada. In 1927 amidst anti-foreign and anti-church tumult and shouting, the Church of Christ in China was organized in Shanghai, in which Chinese pastor and foreign missionary, made one in Christ, met on terms of equality and comradeship for the prosecution of a common task. Three years ago in Scotland two churches, separate since the Disruption of 1843, came together again, and last year witnessed the union of the three Methodist churches of England. Other movements are well under

way in India, and in other countries negotiations have been entered into. But are things going fast enough?

"The restless millions wait the light
Whose dawning maketh all things new."

For what do they wait? Some new and decisive act of God? Has not God already in Christ and in His gift of the Spirit to His Church, done all that He need do? What is it that the millions wait for but for the Church to arise, and shaking off the inertia and legacies from the past that impede her, set herself with one purpose and united action to bring into realization the Kingdom for which Christ lived and died. "All in God's good time?" If in God's good time, then now. "Behold now is the acceptable time, behold now is the day of salvation." The distant misty future is not God's good time, but man's bad time. It may be that the goal will be reached only in the far-distant future. But if so, it will not be because God so willed it, but because the selfishness, narrowness and laziness of men has postponed it.

The world nearly destroyed itself in 1914-18. Many fear that it will do so yet. Since 1918 some two hundred and fifty world conferences have been held, most of which were futile. They break up on the rock of national and self-interest.

The Church of Christ might be an international world-wide fellowship. She, as no other, ought to be able to appreciate the special needs and particular rights of individuals, classes, sections and nations, both as these special and particular interests stand out by themselves and as they are related to a larger whole. She is the custodian of the Evangel that in God's good world there is room for all the races He has made; that according to every member of it the fullest opportunity to develop a life of richness and of achievement interferes with the development of no one else; that wealth, whether material or spiritual, is obtained by cooperation and not by destructive rivalry. Has she no word for the present? Is the light of her lamp insufficient to show the nations of the world a way out of the present impasse onto firm standing-ground? If not, why? Is not the first cause lack of unity, with all the hesitations, divided counsels and paralysis to act that disunion brings? How can she speak about unity to the nations when she herself is divided? Or about international peace when she herself is engaged in ecclestical warfare?

I shall conclude with some suggestions.

The first is, that Christians should make up their minds on this question: Is a divided church in accordance with the will of God? Then missionaries should not hesitate to give a lead to the home boards on the vital question of unity It was from its mission fields, both home and foreign, that the Canadian Church got its impetus towards union. Also, why not be willing to turn over some of our ecclesiastical baggage to the historians? Why carry on old controversies that have long lost their point or modes that have served

their purpose? But anything that is of real value in the experience of men should be carried over into the larger fellowship that is to be. Naturally churches that are nearest akin, as for example Presbyterians and Congregationalists, should seek to unite. Cooperation in service paves the way for organic union. Why should there not, at centres where persons of several denominations are living, be joint meetings for the celebration of the Lord's Supper? That was intended to be a symbol of the unity of Christ's Church. Or if there are regulations that make this impossible, why not meet at the same hour in different churches and confess with contrition the fact that they cannot meet together? Why should not a League or Association be formed, membership in which postulates nothing more than dissatisfaction with the present divided condition of the Church and a desire to explore the ground towards union? Could not the *Chinese Recorder* undertake this service for its readers?

The close kinship of all those who hold Jesus Christ as Lord and Master is of the essence of Christian faith. It is not a thing which time can ever change, nor can we conceive of any one wanting it changed. If this is so ideally, it ought to be so concretely. Logically it is inconsistent, and practically it shows lack of faith, to acquiesce in a concrete expression lower than the ideal. The outward expression must conform to the inner reality! "There is one body and one spirit."

———=o=———

Chinese Missions in Siam

A. F. GROESBECK

THE presence and dominance of the Chinese in the lands to the south of China is a fact not appreciated by those who have never lived or travelled in Siam, nor in the Dutch and British Indies. The revival of interest in missions in Carey's time sent the messengers of the cross to all these lands of the Far East. Colonial expansion was attended by the movement for Kingdom expansion. The raising of the British flag over Singapore marked the beginning of the mingling of races in these parts in commerce and in religion.

Carey in India became interested in the evangelization of China and was with difficulty dissuaded from sending his own son overland from India into that closed Empire. Marshman translated the whole Bible into Chinese and had it printed while Morrison's translation was still in manuscript form. Dr. Milne, soon after the occupation of Singapore, founded his Anglo-Chinese College, the corner stone of the building being laid November 11, 1818.

Dr. Milne had made a previous visit to China to consult Dr. Morrison about his college project. Dr. Morrison not only gave valuable advice growing out of his years of experience in China, but also gave liberally of his money for the founding and support of the institution. Although at the time of the founding of the Anglo-

Chinese College, the Bible Societies were already on the ground and a printing press was in operation, this date marks the beginning of definite, carefully planned work for the Chinese.

It is significant that this first institution for western learning in this region was designed to meet the demands of the Chinese and of no other race, and that it has so continued down to the present day. Browsing around amongst the old diaries handed down from that time, the reason for making it a Chinese venture is not hard to find. It can be stated in few words. It was the presence, the dominance, and the friendliness of the Chinese. Had there been no Chinese in India, Marshman would hardly have translated the Bible into their tongue, and had they made no appeal to Carey, he would not have insisted that his son enter their land at the peril of his life. Mr. Jacob Tomlin, London Mission, on his way out, travelling from Calcutta to Singapore was made a missionary to the Chinese by the stern logic of what he saw. The boats he met were "Chinese"; the Island of Singapore was made what it was by "Chinese" industry. The boats in the harbour were loading, as he recorded, "for almost every island and port in the Southern Pacific and in China as far as Tientsin." In a letter to a friend, he breaks forth: "How delightful is the thought, that whilst the doors of that vast Empire are closed against us, the waters of life are secretly flowing in through many channels and fertilizing the barren wilderness....Not only so, but they flow to every continent and island around us, and can scarcely flow to any place where the Chinese are not found." Later he visits the tin mines, business districts, plantations, and it is the same old story, Chinese everywhere, and by their industry, alertness, and business capacity, taking possession of everything.

These pioneers also found everywhere a welcome among the Chinese. Junk captains entertained them on board, received their books and tracts with appreciation. Chinese business men took them on their private boats far inland in Java, the Peninsula and Malacca. Numbers witnessed a good profession, although few were baptized, and no churches organized. "Standardization" had not yet struck missions.

This readiness of the Chinese to listen to their message led these crusaders to an unwavering faith that they were in possession of the key to the closed door of China. "On to China!", was their battle cry. Hope drew, Providence impelled, who were they to hesitate! The Conquest of China for Christ was more than a mere dream: it was a vision, and they with myriads of junks and sailors would make it a glorious reality. It became an obsession, a magnificent obsession with some, and they gave up even life with an abandon that amazes us as we gaze at them across the century, at what they suffered and how they died. Siam seemed to them China's first line of defense. Capture that and the way to China through Annam or Yunnan would be easy. With Siam in the possession of Christian forces, the junks lying in the Menam River, junks from every port of China would form even more ready means for carrying the Gospel hither. This method of evangelization a few years later was actually undertaken by Gutzlaff.

Here we have the stage setting for the drama of Chinese Missions in Siam. These early heralds of the Cross had their theological differences. Their squabbles, we cannot but believe, have been caricatured by clerks and travellers. The diaries left us reveal a love, a passion for their dream too great to permit the entrance of denominational rivalries into the sacred precincts of their faiths and their ambitions. The appeal of Tomlin and Gutzlaff to the Baptist missionaries of Burma approaches the peremptory: "Pass the boundary line of Burma and come forward into Siam." That trumpet had no uncertain sound. Mr. Tomlin also declared that Baptists were called upon more than any other society to occupy Siam. In 1833 Mr. and Mrs. Jones of Burma answered the summons and came to Bangkok, but that is a later part of my story.

Getting back to beginnings, probably the first Protestant missionary to entertain the idea of a mission to the Chinese in Siam, was Rev. W. H. Medhurst, London Mission, working in Malacca, Java, and Singapore. He barely missed Gutzlaff, when he made his first trip to Bangkok. He made a desperate effort to follow Gutzlaff, but was unsuccessful. But Gutzlaff, the same Gutzlaff that gave his name to the Island at the mouth of the Yangtze River, got here and began the ministry which is still telling on our age. He arrived in Bangkok on August, 23, 1828. He was received most delightfully and hospitably by the Portuguese Consul, and his comfortable residence and successful work were in no small degree due to the wisdom, knowledge, and understanding of this Catholic representative of Portugal.

Gutzlaff came as missionary to the Siamese, but he possessed certain traits and characteristics which made him very popular with the Chinese. He could endure anything and laugh with them at his own mistakes in efforts to speak their language. It is said that he could even wear Chinese clothing with grace and elegance, which marks him a man among ten thousand. He was given a Chinese name, and received some recognition in Fukien province by a clan there as having actually become a member of their body. However much or little truth there is in the story, it is indicative of his popularity with the Chinese.

Tomlin of the London Mission was associated with Gutzlaff almost from the beginning; and almost in spite of themselves, they became in language and service missionaries to the Chinese. After some eight months, Mr. Tomlin, on account of ill health was forced to return to Singapore. Gutzlaff remained on until the close of 1829, when he went to Singapore to get printing done.

Miss Maria Newell was married to Gutzlaff on this trip and together they returned to Bangkok in February of the following year, 1830. They were a pair of tireless workers. Within a year, they had completed a rather imperfect translation of the whole Bible into Siamese as well as conducting work for the Chinese and making a translation of parts of the scriptures into Lao and Cambodian, making a grammar of the latter, and doing work on a grammar and dictionary of the Siamese.

The following year, February 16, Mrs. Gutzlaff died and with her one of her twin babies, the first of the long list of those who gave their lives for Siam's redemption and China's salvation. Dr. Gutzlaff, overworked, ill and rapidly losing strength, remained on for a few months, and then left Siam finally by Chinese junk bound for Tientsin on June 3rd, 1831, being so weak that he had to be carried on board. China was his first love and earnestly he prayed that he might be spared for service in that land. Before he left the mouth of the Menam River, word was brought him that his other infant daughter had died. He was too weak to turn back, but prayed that he himself might be spared for China, and for twenty years longer he was spared to labor amid the greatest hardships and perils He gave absolutely his all for China. In Siam he had baptized only one convert, Boon-ti who became the first leader for the Chinese Christians in Bankok.

Mr. Tomlin, previously mentioned, having recovered his health sufficiently to warrant his return to Siam, came back from Singapore, accompanied by Dr. Abeel, of the American Board,* who had been sent to Canton the year previous, but was now making a trip of exploration to determine the best places to locate missions. They landed in Bangkok on June 30th, 1831, just a few days after the departure of Gutzlaff for China, and so began the work of the American Board in Siam. It was Abeel's opinion, as set forth in his appeal to the Board for additional forces: "The claims of Siam are perhaps of more immediate urgency than those of any other place in these regions." It is evident from an added sentence, that he was thinking mainly in terms of the "Conquest of China."

Abeel and Tomlin began their work for the Chinese at the point where Gutzlaff had been compelled to lay it down, and we find them almost immediately meeting with the group that Gutzlaff had been able to gather "under the veranda of his own house." It is well to remember this group "under the veranda" for it forms the connecting link with much that follows, even to the opening of several stations in China.

Dr. Abeel, after a little more than one year's service, was forced to return to Singapore on account of ill health. In his journal, under date of October 14th, 1832, is the following account of the last meeting with the group "under the veranda." "Since the commencement of our Sabbath service, I have never seen such fixed and thoughtful attention as was apparent toward the close of the morning's exhortation The spirit of the living Savior was doubtless in our midst, and the hearts of many, I believe, sincerely felt his sacred presence. Again the sadness of the separation came over my spirit, and again I commended this little band to the Shepherd and Bishop of their souls." It did look like the tragic ending to the faith and hopes of a long line of saints who had beheld China from afar, and who had felt that they were called to spread the Gospel behind its closed doors. But God was keeping watch above his own. The

*Sent by American Dutch Reformed Church. but through the American Board. Editor.

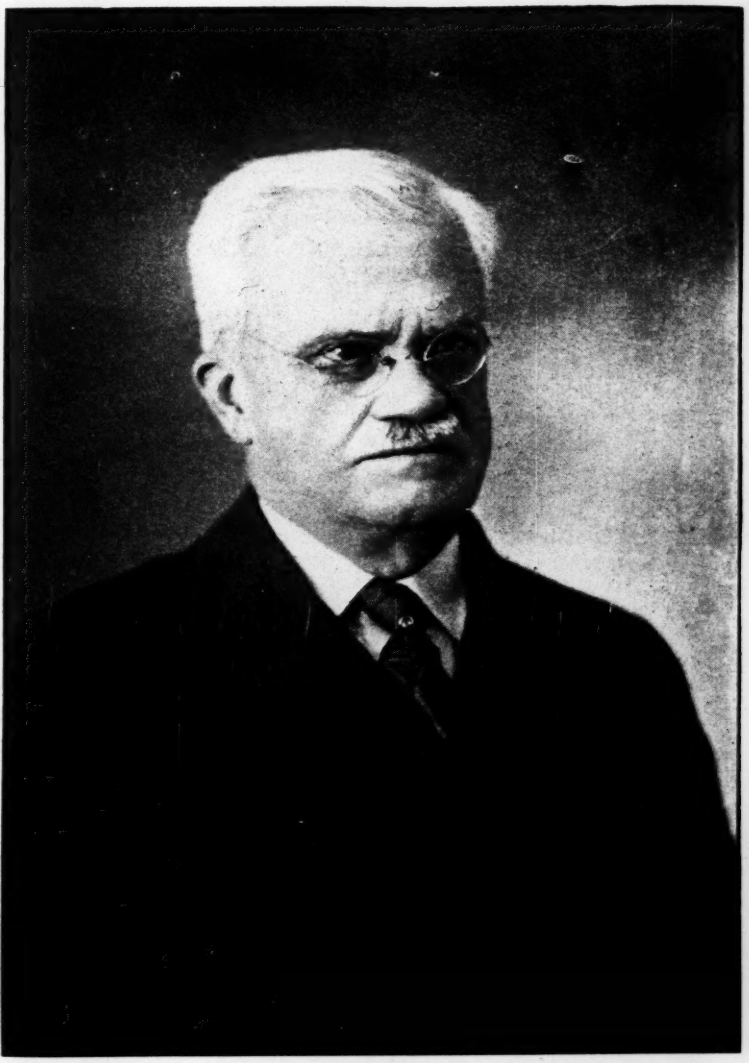
appeal to the Baptist Board and the peremptory challenge sent the Burma Missions had been heard in that High Court where causes that matter most are heard. The Board and the Mission, each without knowing the action taken by the other, decided that Siam must be opened as one of their stations. The Burma Mission sent Mr. and Mrs. Jones of their number to Bangkok, going by way of Singapore, where Dr. Abeel met them and exacted from them a solemn vow to shepherd the little flock of Chinese, meeting under the veranda of the house where they were expecting to live.

Dr. Abeel's story is another of the little known romances of modern missions. The appeal of Tomlin and Gutzlaff came to his attention while pastor of a popular and growing church in New York City. He argued that some one in America could easily be found to take his church, while no one seemed ready to answer the appeal for the Orient. Though not important, it is of interest that the ship that took the famous Siamese Twins to America carried the now famous appeal of Tomlin and Gutzlaff.

Mr. Olyphant, famous in the annals of early missions and commerce in China, had a ship for Canton sailing in October, 1829. He was offering free passage to any qualified man willing to go out and act as their chaplain for the first year. This was agreeable to Dr. Abeel, but when he reached headquarters he found another man already there in consultation with officials. The man turned out to be none other than Dr. Bridgeman applying for the Olyphant position. What was to be done? Mr. Olyphant solved the difficulty by accepting both men. So they came out to Macao and Canton together. Difficulties met in carrying on work in South China turned the attention of Dr. Abeel to the consideration of the Tomlin-Gutzlaff appeal.

Mr. and Mrs. Jones came on to Bangkok and by arrangement took possession of the Abeel-Gutzlaff residence with its congregation of Chinese under the veranda. Although they were designated to work for the Siamese, they inherited a group of Chinese believers and were under a solemn vow to shepherd them. Mr. and Mrs. Jones arrived in Bankok, March 25, 1833, and on September 22 of the same year Mr. Jones baptized three of the group meeting under his veranda. It ought to be made clear in passing that as yet no church was organized into whose fellowship these converts were baptized. Church organization came later.

It was this Chinese group that was organized into the First Protestant Church in Siam, and that was, I think, the first Chinese Protestant church in the world. Dr. Malcom, in the story of his "Travels in South-Eastern Asia," relates the circumstances attending this historic event: "Deeming it important to form the brothers and sisters of this station into a regular church of the Lord Jesus Christ, I convened them in council, and, after full consideration, it was unanimously resolved upon. After devoting a day to fasting and prayer, and drawing out, in full, the platform of doctrine and discipline, I proceeded, on the following Sabbath to preach and perform the appropriate solemnities." Nine persons, of whom three were the Chinese already mentioned, formed the membership of the church.



JOHN HENRY INGRAM.

Ruins of Cathedral, Macao, whereon is the cross that inspired the writing of the hymn. "In the Cross of Christ I Glory."

Photo, Miss Josephine A. Brown.

Dr. Malcom continues his narrative: "The first Lord's day in July 1837, was, by this solemn event, rendered memorable in the history of Siam as the birthday of the first Protestant church of Christ in the kingdom. It was indeed a small room, and a small company; but an occasion full of present benediction and future promise. Hereafter centennial jubilees will celebrate the event, sacred orators dwell upon it with glowing tongue, and unborn generations bless the auspicious hour. The little one will become a thousand and the day of small things give place to periods of power, expansion, and triumph."

This is usually called a Chinese church, The First Chinese Baptist Church of the world. I think only two of the constituent members were Chinese, but it was at least a Chinese church in embryo, for before the close of this same year three more Chinese were baptized into its fellowship and henceforth it was predominantly Chinese, and it has had an unbroken history down to the present. It is still meeting in quarters only a stone's throw from the veranda under which the first converts received instruction.

Mr. Jones, although sent to the Siamese, gave, as already indicated much time to the work for the Chinese. The American Board in 1833 sent out to begin work for the Chinese the Rev. Stephen Johnson, and, to reinforce the mission to the Siamese, the Rev. Chas. Robinson. These lived with Mr. and Mrs. Jones in the most delightful fellowship. Mr. Johnson began work for the Fukienese, since the Baptists had already undertaken work for the Swatow Chinese. So far as I can ascertain the facts regarding this work, it was not sufficiently successful to warrant the organization of a church.

The idea of entering China through Siam had become fixed in the minds of these pioneers, appeals sent home had been successful in arousing great interest, and now the baptism of Chinese converts in Siam seemed to indicate the practicability of the plan and that the blessing and guidance of God was attending men's efforts to put it into operation. Dr. Wm. Dean was the first missionary sent out to Siam by the Baptists designated to the Chinese work. Dr. and Mrs. Dean left America in 1834, arrived in Singapore the following year, where Mrs. Dean died. After some time in Singapore studying the Chinese language, Dr. Dean came on to Bangkok, immediately entering upon his work for the Chinese, which he prosecuted with vigor and success.

No record of early missions in Siam could be considered at all complete without reference to Dr. Bradley of the American Board. He sailed from Boston in 1834 on the ship with Dr. Dean. When Mrs. Dean died at Singapore, the infant daughter she left was adopted by Dr. and Mrs. Bradley. No missionary sent out to Siam has left a deeper impression on the people of the land than Dr. Bradley. Neither his fellow missionaries nor members of the community could ever forget him. He was a man of exceedingly strong personality and of untiring diligence in his calling. He did an amazing amount of preaching and distribution of literature. He

prepared literature in great quantities, but he also prepared the way by his skill and practice of medicine for the introduction of modern medicine and sanitation. The Siamese government could not ignore him, and in many ways he impressed the Chinese. He was not sent to them, but they came to him in great numbers and he healed and taught them. His success at vaccination was the beginning of the end of smallpox, the scourge of Siam which had taken such heavy toll of life from the very beginning of foreign intercourse therewith. In spite of his tremendous prestige few converts were made. In 1838, one year after the organization of the Baptist church, the first convert of the American Board was baptized, and he was a Chinese. Six years later the second convert was baptized, also a Chinese who many years later became a charter member of the first Presybterian church organized in Siam.

The work of the American Board for the Chinese ceased in 1848. To their credit, as far as converts are concerned, there were only two, and these both Chinese. The Mission, however, had made a strong impact on the Siamese government, and had through the printed page disseminated the truth even to many distant lands. Dependence upon the printing press and the street preaching accompanying the distribution of literature are the most striking characteristics of these early efforts at evangelization. It should be noted also that uniformly the first converts were Chinese, thus confirming men's faith that the road to China lay through Siam. The coming into the church of the first Siamese was an event that still lay far in the future. As one reads and ponders these accounts of the early efforts in Siam, he cannot but wonder what were the actual, although perhaps unseen results of such valiant, sacrificial effort. Again one wonders, was there a better way to begin and carry on? Who at this distance can rightly evaluate the methods, or judge justly the results? Bangkok's city water, sanitation, hospitals and medical service, and comfortable dwellings, are so largely the outgrowth of pioneer missionary efforts, that only humility becomes us late comers to Siam. Nobly they wrought, courageously they died, giving the last full measure of sacrifice to the cause of their Master and ours.

Baptist work for the Chinese continued up to the opening of China's ports to foreign residence. In 1842 five churches in addition to the mother church of "veranda" fame were reported. It was in this same year that Dr. Dean in company with Mr. Shuck, one of the later recruits of the Mission, transferred their effort to Hongkong, since that island had now come under the British flag. This seemed to be advancing mission outposts a bit nearer the Chinese Empire itself, where the issue was, according to missionary hope and faith, to be fought out. After two years of service in Hongkong, in 1844, to be exact, two churches were reported as holding services in English and Chinese respectively. A large number of converts were baptized, but it is interesting to note that two of the charter members of the Chinese church were converts baptized in Siam. It was in this same year that five treaty ports in China were opened to trade and missionary effort Mr. Shuck also preached in Macao and won a Chinese convert that made history, for he accompanied

Mr. Shuck to America in 1845-46, and the enthusiasm aroused by these two men resulted in Mr. Shuck being sent back as the representative of the Southern Baptist Convention as proposed at their meeting in Richmond that year. Upon his return to China, Mr. Shuck went to Canton, where, it appears, he founded the first church of Canton.

Besides the temporary contribution of Dr. Dean to missions in China, Siam gave several others who received training here. Mr. Shuck has already been mentioned. Miss A. M. Fielde, founder of the first mission training school for women in the world,† was transferred to Swatow, where Dr. Wm. Ashmore, Sr., along with Mr. Johnson, had already succeeded in securing a foothold. Dr. and Mrs. Partidge, long connected with the Swatow Mission, had their apprenticeship in Bangkok. Dr. Josiah Goddard who went to Ningpo, studied Chinese in Singapore, spent some time in Siam, where he made one of our best translations of the New Testament into Easy Wenli and prepared a dictionary that is still in use in both Siam and Swatow. In 1884 the Goddards visited Siam and Dr. Dean records in his Diary, "My grandchildren and their parents Mr. and Mrs. Goddard made me a visit of a month's duration—The four children, from two to ten years of age, promise much good missionary service in their way." Whether these grandchildren ever fulfilled the "promise," those of the Shanghai-Ningpo regions are in the best position to judge. For better or worse, they are a part of Siam's contribution to China.

Going back in our story to Dr. Dean—he returned to Siam in 1865 and for several years again wrought with signal success. In 1867 he baptized forty converts. In 1882 a membership of about 500 was reported A class in preacher training was begun, schools and women's societies were organized. This seems to have been the high water mark in Chinese missions in Siam up until within the present century, when the tide appears again to be rising. The last representative of the Baptist Board was Rev. L. A. Eaton, who disposed of accumulated properties and so, as he thought, wound up the affairs of the Baptist Mission. The old First Church was left in possession of its meeting place, which down to this day, it continues to occupy.

With China's own doors wide open, in spite of the success of work for the Chinese there, Siam as a mission field lost the glamor of appeal in America. "On to China!" became the watchword. Mrs. Dean died in 1882. Dr. Dean continued on for a few years longer and finally left. In 1893, Rev. L. A. Eaton, who had been sent out to assist Dr. Dean, returned to the United States, thus marking the close of the Baptist Mission Society's efforts for Chinese in Siam. When Mr. Eaton left, he asked Dr. H. Adamsen to assume charge of whatever remained in the way of churches. Dr. Adamsen was born in Siam, but trained in America. By race, he was a Peguan, and he began by serving his own people. His energetic evangelism,

*See Article, "A Significant Celebration," in this issue.

however, so stirred the Chinese that again they led all the rest in the number of converts. Dr. Adamsen's medical practice and other interests before many years absorbed all his time and strength and the churches were left to shift for themselves.

Dr. J. M. Foster of Swatow, for some time made annual visits to Siam caring for churches and looking out for property interests. Pastors were sent down from Swatow, continuing to shepherd Gutzlaff's flock. In 1930 came quickened interest in Swatow emigrants to the Chinese churches. A commission of four, two representing the mission and two representing the churches, were sent to Bangkok to investigate conditions and report. The Chinese church asked that Mr. and Mrs. Groesbeck, soon returning to China, be designated to Siam to carry out the program for advance adopted by the Commission. This program was to be financed by the proceeds of property sold, and involved providing good, modern equipment for the church that began a century before under Gutzlaff's veranda, something that would be a memorial of the past and at the same time a prophecy of the future.

Thus far our story has attempted to set forth how missions to the Chinese in Siam came to be, and to trace the development of the veranda group into a church that now has a century of service behind it. The names of only a few of these pioneers have been mentioned. Not a few were invalided home or died before their hands were ever put to the sickle. I do not think that any one has ever had the heart to catalog the long list of mothers and infants who now sleep beside the palm-lined Menam River.

The Baptist church does not, however, today constitute either the largest or the most promising group. The American Presbyterians in Siam were never enamoured of the idea of getting into China by her back door Their emphasis was on work for the Siamese and what was done for the Chinese was done through the Siamese tongue. The first Presbyterian church for Chinese was not organized until 1896, and since then has been known merely as "The Third Presbyterian Church of Bangkok." In the same year that saw the organization of this first Chinese church in the Presbyterian Mission, Rev. F. L. Snyder was welcomed as their first missionary to the Chinese. The Rev. J. B. Dunlop was superintendent of Chinese work from 1903 up to 1915, when Rev. Graham Fuller was sent out and assumed charge of the Swatow dialect-speaking church. After years of service in rented and inadequate quarters in various parts of the city, the present splendid building was secured, remodeled, and dedicated in January, 1934. This property was once the home of a Siamese Prince, who, owing to his misfortunes, was ready to dispose of it at a most reasonable figure. The gable of the building was already lighted by immense frosted glass cathedral windows, as though prophetic of the day when it would be transformed into a house of worship.

As time went on and the Chinese congregations grew, the need of additional staff became urgent and Mr. and Mrs. A. G. Seigle were sent out to have charge of the work for the Cantonese-speaking

people. This church is now fairly well supplied with equipment and is already planning for enlargement. Statistics for these two Presbyterian churches in 1926 give them a combined membership of almost 300. If to this number we add the Baptist membership we have a total of over 400. This means that the membership of the Chinese churches exceeds that of the Siamese churches in Bangkok, although I do not have the figures substantiating this claim at hand. Missionaries and churches have been active in the distribution of literature and other forms of evangelism. Schools have not been neglected, although during the past few years the government requirement that all teachers must have some knowledge of the Siamese language and that half the work be done in that tongue in certain grades, has made educational work very difficult. The Chinese protest against what they term a waste of time on a language that has use in such a restricted area, and at the same time uses up time and strength that might better be given to their own language and to the study of English. So strong is this feeling toward the waste of time on Siamese that two hundred boys left Bangkok for Swatow on a single ship and established their own school on their own soil. In time some adjustment may be made, and the churches go on with their educational projects, but the task bristles with difficulties.

Chinese are not found in the capital city alone, but are scattered everywhere throughout the Kingdom. Rev. R. W. Post has four Hakka churches on his field centering at Petchaburi. Rev. L. S. Hanna finds that about half of the members at Lampang are Chinese. They have recently built themselves a church building, although they still meet with the Laos in the morning service, using the afternoon for their own Chinese worship. At Trang there are several Chinese churches connected with the mission and interest amongst the Chinese is increasing. The Plymouth Brethren, some forty years ago, founded a Chinese church on the Island of Puket between Penang and Rangoon, which at last accounts was still flourishing. The Chinese and Siamese have freely mingled throughout Siam for centuries, so that pure blood Siamese or pure blood Chinese amongst the older families is hard to find; so I have been told by the Chinese whom I have met inland.

The seventh Day Adventists have one, possibly two, small congregations in Bangkok, and one inland. They have distributed a great deal of literature, some of it against the social evils of Siam, but I think they have thus far been without marked success.

Bangkok at one time had a Hainanese Chinese church, but because of Communistic tendencies, and failure to cooperate with other missions, they were closed by the Siamese Government.

One other mission is making its contribution to the religious life of the Chinese in Siam. In 1903 the English Churches of Christ Mission, having begun work for the Mons in Burma, sent Mr. Hudson across the mountains into Siam on the trail of Mon emigrants. He reached the Meklong River, which he descended, and found his colonists at Nakon Chom. Here, he founded a church, consisting of

two Karens, one Burmese, and one Simo-Chinese convert, the mission's first on Siamese soil. Later the station was transferred to Nakon Pathom, where work was begun for Siamese and a Chinese church was established. As an offshoot of this church another Chinese church has been started at Bang-phong. The first of these Chinese churches received at one time eleven members from a single church in China. This indicates a sort of salvage work that the Chinese churches in Siam are performing for the churches of China, war-torn as she is.

The original purpose of missions to the Chinese in Siam was to use those converted in carrying the Gospel back to their homeland. Now missions are conducted in no small part for the sake of Christian immigrants coming in from Swatow and Canton, saving them as far as possible to the Christian cause. Here all the restraints of clan and village life are left behind and soon forgotten. The Christians sorely need the services of the churches in Siam. It is also true that many converted down there return to China and give a good account of themselves, indicating that the original purpose of these our missions was not entirely beside the point.

A new day is dawning for Siam. We may not agree as to what the new day is to be, but we can agree that it is certainly on the way. The new day demands a new outlook, new methods, and a wise modification of the time-honored ways and means. A positive movement for the Siamization of the Chinese is on, and the churches will have to face the fact. A scheme of compulsory education is being put in operation, and it is education that will compel the Chinese to use the Siamese language. No method of racketeering will avail.

Matriarchy always has been and is still the greatest obstacle in building up churches among the Chinese of Siam. When a Chinese marries a Siamese woman, the woman and not the man is the head of the house. She holds and controls the property, receives and pays out all funds belonging to the family. The children are Siamese citizens by birth, and are so reported in statistics. The mother resolutely sees to it that they are raised up Buddhists. So a Chinese coming into Siam loses his citizenship and manhood's estate whenever he marries a Siamese woman. I have been informed that Siamese courts do not recognize the rights of the husband to any of the property. The condition became so unbearable from the Chinese point of view that the demand for wives was being met by the immigration of Chinese women. "Check!" The Siamese raised the entrance fees for women and established an educational requirement. Thanks to the new educational movement in China, the girls were able to meet this requirement. Now new regulations are being discussed which will make certain privileges of travel to and from China open to men with Siamese wives which will be closed to men with Chinese wives. In short, this is to be a land of "Siam for the Siamese".

This is what we are up against now, and the future all unknown. The new Siamese government is largely Simo-Chinese in its personal. While it is evidently pro-Siamese in sentiment, I am certain that it

is too wise to make regulations that the Chinese will find beyond their powers of adjustment. The rice trade is in their hands from field to foreign market. Their's is the retail trade of practically all foreign goods entering Siam. Shop and store buildings of much of Bangkok belong to them and to the Indians. All cargo coming and going is handled by Chinese coolies. The development of Siam as projected by the New Government will require a mint of money, money that must be found by taxation of those who have and hold the wealth and business of the land, that is the Indians and the Chinese. Siam's rural population is desperately poor and is lacking in the requisite ambition, industry, and virility to snap out of it even when the way be provided. Yet the said New Government in order to maintain its position must meet the clamor of the rural population and at the same time must provide thousands upon thousands of white collar jobs for the products of its schools under the Compulsory Education Act.

The Chinese will not lose out, if they make an honest endeavor to adjust themselves to the new, perhaps inevitable, order. Here missions, working on both sides of the problem, the Chinese and the Siamese, can do much to point out the path to adjustment and lead the way. The Government evidently looks to Siam's womanhood to make the major contribution by means of absorbing the Chinese into the body politic, but the resultant product will be very different from the individual or single ingredients making up the mixture. The strength, virility and power of the Chinese cannot be absorbed without contributing to the Siamese character the very characteristics of which it stands most in need. For proof of the statement, we can point to the present make-up of the New Government. Here is a process worth while watching, and it is a process, I repeat, to which Christianity can make large contribution; but it can make it only as its representatives under Divine Guidance see the opportunity and improve it as one of the great gifts of this century.

———=o=———

Christianity and Chinese Culture*

The Psychological Reconstruction of China through Christianity

L. C. WU

(Translated)

SINCE the late Dr. Sun Yat-sen adopted the term "psychological reconstruction" as the main theme of the first of his series of books entitled "Principles of National Reconstruction," this term has come more and more into use. Dr. Sun was a Christian. It is obvious that the main function of Christianity is to reconstruct man's psychology. It happens that Dr. Sun recgnized psychological reconstruction as a pre-requisite to national reconstruction.

*This Article appeared originally in *Truth and Life.*

Personally, I believe that this recognition on Dr. Sun's part, though not openly admitted by him as having been derived from Christianity, grew out of his real understanding of religious faith. It would not be absurd to say that this understanding led him to believe that psychological reconstruction is the foundation of political reform and should be made, therefore, the first step in national reconstruction. I wish now to take the liberty of briefly commenting, in the following paragraphs, on the relations of Christianity and psychological reconstruction as I see them:

I. **Jesus' own psychological reconstruction**

1. When Jesus was twelve years of age, he already knew that he should be concerned about the affairs of God, his Father, only. (Note the word "concerned".) This was the very beginning of his own psychological reconstruction.

2. The temptations which Jesus encountered in the desert were imaginary rather than real. During the forty days, he used to the utmost his judgment and his discriminative power. At last he triumphed over Satan by surrendering himself to God. It was then that he decided upon his life-work.

3. Through prayer man holds communion with God. Jesus prayed every day without fail. Whenever he faced important or difficult issues, he prayed, which is evidence of the fact that in the course of man's psychological reconstruction, he must not only emphasize prayer, but also pray regularly.

4. The ushering in of the Kingdom of Heaven was Jesus' sole aim. However, his conception of the Kingdom was entirely different from that of the Jews. Therefore, the slogan he used in preaching the Gospel was, "Repent, the Reign of God is near." In this connection, he also said to his disciples, "The Reign of God is in your heart." All of this shows that his personal experience firmly convinced him of the importance of psychological reconstruction. He believed that before the Kingdom of Heaven could be ushered in, man's psychology must first be reconstructed. In other words, to preach the Gospel means to do reconstructive work in man's psychology.

5. In the eyes of the average man, Jesus accomplished nothing, inasmuch as he was forsaken by others while he was in this world, for even his own disciples were doubtful about him and he was finally crucified. But in the course of his last conversation with his disciples, Jesus said, "I have conquered the world." While on the cross, he prayed, "Father, I trust my spirit in thy hands." Again, he exclaimed, "It is finished." From the above we can see that he knew that only by dying in this way could he have a clear conscience before God. He was also confident that his work in reconstrusting man's psychology had proved successful.

II. **Jesus emphasizes psychological reconstruction in preaching the Gospel.**

1. The parable of sowing seeds was used by Jesus to preach the Reign of God. He said (1) ". . . the evil one comes and snatches away what has been sown in his heart," (2) " . . . he has no root in his heart. . . ." (3) " . . . but the worry of the world and the delight of being rich choke the word. . . . " (4) " . . . that is the man who hears the word and understands it; he bears fruit. . ." Apparently, all this was said of man's heart. Especially did what he said concern the man who hears and understands the word, and bears fruit. If you only understand it, you will bear fruit. Doubtless, it was on this parable that Dr. Sun Yat-sen based his famous doctrine of "difficult to know, but easy to do." The first of his series of books entitled "Principles of National Reconstruction" is on "psychological reconstruction" and deals entirely with this doctrine.

2. In healing the sick, Jesus often said to them, "Your faith has saved you." Again, while debating with the Jews in Jerusalem, he said to them repeatedly, "Those who believe in me and the one who sent me will be saved." In fact, faith will become reality in the future, and it follows that psychological reconstruction is something real.

3. Speaking of worship of God, Jesus said, " . . . the real worshipers will worship the Father in Spirit and in reality." On the question of refreshing men's souls, he said, "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find your souls refreshed. . . ." With reference to good and evil, he said, 'The good man brings good out of his good store, and the evil man brings evil out of his store of evil." Speaking of forgiveness, he said, "My Father will do the same to you unless you each forgive your brother from the heart." As regards the "Eight Blessings" referred to in the Sermon on the Mount, the humble, the pure in heart, the mourners, the merciful, those who hunger and thirst for goodness, etc. all indicate man's psychological phenomena. It is because Jesus emphasized the heart, and not ritual, that he said very plainly that it is not necessary to observe such traditions as fasting, the keeping of the Sabbath, etc.

III. **Jesus trains his disciples by first testing their psychology and then reconstructing it.**

That this method was used by Jesus can be readily seen. For example, Jesus inquired of his disciples, "And who do you say I am?" Peter replied, "You are the Christ". Then Jesus praised Peter, saying that he had replied under God's guidance. Jesus then forbade his disciples to tell anyone about him. He also told them that he had to be killed in Jerusalem. Thereupon, Peter took him and began to reprove him for it, but Jesus

turned and said to Peter, ". . . . your outlook is not God's but man's." Then Jesus formally laid down the condition under which people could become his disciples, which was, "If anyone wishes to follow me, let him deny himself, take up his cross, and so follow me." Afterwards, Jesus took Peter, James and John up a high hill and in their presence was transfigured. This inspired the admiration of the disciples, but Jesus ordered them to tell this vision to nobody. He wished his disciples to know that he was the Christ, but that he was not the kind of Christ for which they had been longing. He wished them to know such things, but not to tell them to anybody. All this goes to show that he did his best to reconstruct the psychology of his disciples.

In this way Jesus wanted not only to change the hearts of his disciples, but also to strengthen them. For instance, on the shore of the lake, he ordered Peter to "have no fear. . .", and when he was transfigured on the hill, he also told his disciples not to be afraid. Once he said to them. ". . . Do not trouble about what you are to eat in life, nor about what you are to put on your body." He also said, "Fear not, you little flock. . ." He frequently taught them to watch, to take care, and to hold out to the end. In his last conversation with them, he repeatedly told them not to be worried, nor afraid, but that they might set their hearts at rest. The last time he prayed for his disciples, he had this to say, ". . . that they may have my joy complete within them. . . that they may be one as we are one. . . that the love with which thou hast loved me may be in them, and I in them.'" It can be readily seen how Jesus emphasized the psychological reconstruction of his disciples.

IV. Jesus' emphasis on social reconstruction as seen from his teachings on psychologyical reconstruction.

Inasmuch as Jesus wanted to establish a new society—or the Kingdom of Heaven as it was then interpreted—with psychological reconstruction as the starting point, it is only natural that the general phenomena of such a society can be seen through a study of his teachings on reconstructing the psychology of his disciples and of the masses. So far as we know, Jesus wished to see love pervade this new society. He enjoined men to love their fellow-men as well as God. Said he, "You must be perfect as your heavenly Father is perfect." Commenting on the Commandments, he considered love of God and love of one's fellow-men as the two chief commandments. His new command to his disciples was that they should love one another. He further said, "By this everyone will recognize that you are my disciples, if you have love for one another." Therefore, those who have no love—who are selfish and are without regard for others—are not qualified to enter the society which Jesus visualized. This is something of which we can be quite sure. It is true that Jesus did not propose anything concrete concerning the system of this new society, but human

society always considers it its duty to fulfill the people's desires and to supply the people's wants. Our ancient sages said, "Eating and sexual intercourse are matters of human nature;" and, "Eating and drinking and sexual intercourse are man's greatest desires." Of course, the new society which Jesus would like to see established cannot ignore these two fundamental conditions, the first of which has to do with the economic problem, and the second with the marriage and family problem. A considerable part of Jesus' teachings as recorded in the Gospels deals with the economic problem. While Jesus did not say much about the marriage and family problem, yet we can infer from what he did say about it that he also emphasized it.

I am of the opinion that, economically, Jesus advocated the abolition of the system of private property and the adoption of that of public possession of all things. The following may help to verify this point.

1. In discussing the questoin of life eternal with a wealthy young man, Jesus told him: "If you want to be perfect, go and sell your property, give the money to the poor. . . , Then come and follow me." The young man found it impossible to do so. Thereupon, Jesus said to his disciples most regretfully, "I tell you truly, it will be difficult for a rich man to get into the Realm of heaven." Therefore in teaching his disciples, Jesus also told them that if they would not leave all that they possessed, they could not become his disciples, and that the Gospel was meant exclusively for the poor.

2. The slogan which Jesus used in the early days of his career was the same as that used by John the Baptist. Whenever John used this slogan, there who heard him often asked what they should do. His reply was that they should share their shirts and food with those who had none, that the taxgatherers should never exact more than their fixed rate, and that the soldiers should be content with their pay. This is evidence of the fact that the repentance which Jesus enjoins upon us must begin with a change in our attitude towards the possession of wealth.

3. Let us now examine the two parables used by Jesus, as recorded in the 15th Chapter of Luke. The parable of the loss of the sheep and of money was intended to describe how the average man treasures his private property. In the parable of the prodigal son, Jesus described how the prodigal son, relying upon his private property, gave himself to loose living, how he repented and was willing to give up his sonship and serve his father as a hired man. This parable shows very clearly that man's "desire to possess" does him no good and that he should, therefore, do away with it. In other words, every man should consider himself a hired man of society who, before he can get his daily necssaries, must toil. Only such a society can be said to be just.

4. The parable of the rich man and the beggar, Lazarus, tells of the unequal distribution of wealth and that such a state of affairs should not exist in human society. In Abraham's reply to the rich man's request for help for these words, words, "Besides all that, a great gulf yawns between us and you. . . ." which indicates that anyone who thoroughly understands the propriety of the public possession of property can never tolerate the old and unjust social system, and that he who cannot give up his desire to possess will never be acceptable to the new society. "The mind of the superior man is conversant with righteousness, and that of the mean man with gain" so that they can never agree.

5. Both the parable of the nobleman giving money to his servants and that of the vine-dressers are about the Kingdom of Heaven. The gist of these parables is that since the property in the world is possessed by the public, those who are entrusted with the administration of such property should be loyal to their duty. As regards their personal needs, they should be given equal shares.

Besides these five examples, there are many similar instances recorded in the Gospels, and it is unnecessary to mention all of them. It is safe to say that the new society which Jesus visualized would adopt an economic system which would by no means be in line with the prevailing psychology of the people of his time. This accounts for the fact that Jesus reiterated the new economic system, thereby hoping that the masses would wake up so that there would be a minimum of difficulty in putting the new system into practice. This was Jesus' chief motive in preaching the Gospel.

As regards the marriage problem, there are two points in the Gospel where Jesus discussed it. At one point he discussed the question of divorcing one's wife and at the other he said that people neither marry nor are married at the resurrection. It would seem that each time Jesus spoke, he had a definite purpose in mind, and we need not take the trouble to guess what his purpose was. Suffice it to say that Jesus was not in favor of the existence of the family system. Note what he said; "Everyone who has left brothers or sisters or father or mother or wife or lands or houses for my name's sake will get a hundred times as much. . ." Also, he said: "I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. . . ." (This means that when truth reigns, all irrational human relationships will lose their binding force.) He further said, "Whoever does the will of my Father in heaven, that is my brother and sister and mother." He told a man who was eager to go home to bury his deceased father that he should let the dead bury himself. Are these not evidences of the fact that Jesus attached no importance to the family system? However, it might be argued that circumstances compelled Jesus to speak in the way he did

and that this does not represcent his real views. But let us read what he had to say in his last conversation with his disciples, as recorded in the 16th Chapter of John. There he prophesied ". . . You will be sorrowful, but then your sorrow will be changed into joy." He used a parable of a woman in labor, thus: "When a woman is in labor she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world.'" He did not say that a human being had been born "into the family" but that he had been born "into the world". In a society where the family system still prevails, who would use an expression like this? Apparently, Jesus used this parable offhand, which indicates that he did not favor the family system. Hence in the new society it may not be necessary to preserve this system.

After all, Christianity has as its function the reconstruction of man's psychology. Therefore:—(1) Jesus' success was due to the fact that he actually achieved psychological reconstruction; (2) in preaching the Gospel his first task was to establish the Kingdom of heaven in the hearts of the masses; (3) in training his disciples he laid special emphasis on their psychological reconstruction; and (4) inasmuch as he was determined to change the essential systems in that new society which he visualized, he must first of all reconstruct the psychology of the people so as to bring about such change without difficulty.

I am afraid that my observations as given in the preceding paragraphs are somewhat superficial. Suggestions and criticisms will be welcomed from those interested in the subject.

———=o=———

In Remembrance

NICOLAI KIAER

Seldom, if ever, have testimonies about the love that Chinese Christians bear to a foreign missionary been as unqualified and sincere as at the death of Nicolai Kiaer. And not only the Christians, but large circles of friends outside the Christian Church are united in grief, at the loss of a true friend, and in gratitude for what he was during a long term of service. His name was probably better known than that of any other foreigner in Hunan. Whenever one met young people who had connection with schools they would be apt to have heard about Hsia T. Ko. This was partly due to his long connection with the City Y.M.C.A. in Changsha, principally as physical director; also to his participation in student life in government schools, athletic meets, summer conferences, famine relief etc., but most of all to a humble, kindly and Christlike personality which drew people to him in trust and friendship.

Mr. Kiaer was born in Norway, April 2, 1888, and after having passed his University entrance examinations graduated from the Technical School of Oslo. In his home he was under good Christian influence, his father being a government official and active Christian worker. Mr. Kiaer was drawn into the Student Christian Movement and soon volunteered for the foreign field. He brought as a valuable outfit a practical turn of mind and a wonderfully trained

body, having been on one of the winning gymnastic teams at the Olympic games in London 1908. He kept fit till the very last. Those who were at Kuling last summer may remember his wonderful diving. In view of this it seems unbelievable that he should perish by drowning! Yet this happened on May 29, 1934, after a couple of hours' work in a government school in Yiyang, Hunan, after which, he went down with some teachers and students for a swim. After a little while, he disappeared without even the people on the bank realizing what had happened. His heart, not being very strong, may suddenly have weakened after a strenuous day's work in hot weather. It brought an end to a life of the greatest usefulness, which started in China in 1912, when he became secretary of the Y.M.C.A. in Changsha, in which position he continued till 1927. He then spent three years in Norway. When he came back in 1930 it was as a worker with the Norwegian Missionary Society at Taohwalun supported by the young people of Norway. He was connected especially with the middle school, which was growing rapidly. His influence both among teachers and students was strong. On all sorts of occasions they gathered in his little club-house outside the school. He had the joy of being in a work which was expanding and deepening, and was this summer, as other years, to include a Christian summer camp at Nan-yoh. His happiness was increasing and he gave to all those who met him the impression of quiet place and joy in the Lord.

He had already made arrangement for a trip to Norway next year to see his wife and two daughters. Our deepest sympathy goes out to Mrs. Kiaer who was also before her marriage a missionary, and daughter of a missionary, her father being the well-known Dr. Hoy of Yochow, Hunan.

Mr. Kiaer's funeral on May 31, 1934, brought the most exceptional expressions of love and grief. Chinese friends emphasized the fact that he had been just as one of them; a Chinese to the Chinese in love, sympathy and self-sacrifice; and more than that, a friend, who deeply grounded in Christ, saw things as they are, and was willing both to help and reprove in order to guide those he loved to the Saviour.

JAMES HENRY INGRAM

"Take some candy with you, you will miss it out there. Take the gear for whatever sport or hobby you enjoy. You will find it useful in China." Such was the close of a letter of sound advice given forty years ago to a new recruit on the eve of his departure. It is but one example of the friendly and wise counsel that has endeared Dr. Ingram to countless friends throughout China, who have met him in the beautiful hospitality of his home or in the charm of his language school classes. The news of his passing at the hands of robbers at midnight, in his bedroom on the "Four View Hilltop" at the Western Hills, has shocked many, but they may be assured that it was less painful than a lingering illness would have been and preferable in many ways.*

Dr. Ingram would have been seventy-six on September 21, 1934. He was born near Mansfield, Ohio; brought up in Vineland, New Jersey; educated in medicine at the University of Pennsylvania; arrived in China in October, 1887; engaged in hospital practice at Tunghsien near Peking for twenty-six years, with interruptions only for furloughs and study in America to qualify as an optician; and in Peiping for twenty years engaged in medical work, translation, teaching and general usefulness in times of war and famine, the latter sometimes in distant parts.

His absolute sincerity and transparent honesty of mind made intentional deception impossible. This was accompanied by a scholar's interest, an indefatigable industry and a patience that made him a successful student of Chinese though not naturally a brilliant linguist. What Dr. Sheffield appreciatively called his "home-spun Chinese" was effective when spoken; and almost incapable of being misunderstood by the medical student when written.

*See also page 533.

His mind was always dwelling on the meeting of the medical needs of the Chinese. He early saw the need of medical education, began teaching modern medicine to his assistants, and later aided in the founding of what is now the Peking Union Medical College. This teaching involved the need of books, so he translated Hare's *Therapeutics*, keeping it revised up to date even to the time of his death, and also works on optics, mental diseases, medical ethics, etc. Seeing the need of modern glasses he set up the machinery in his hospital and about 1904 taught an assistant to grind them to prescription for the first time in North China. For many years he furnished glasses at nearly cost price, the small profits being used to build a cottage at the Western Hills for the use of convalescents. The meager rentals from this cottage were devoted to the education of Chinese doctors. Having taught the subject of Mental Diseases in the Peking Union Medical College, and having had several excruciating experiences with insane patients, he was profoundly impressed with the necessity for a modern hospital for the insane in North China. This was one of his last and most vital enthusiasms and he sorrowed deeply that he had been unable to achieve it.

With considerable artistic taste, talent for drawing and executive building ability, he took a large part in architectural and construction work after the destructive activities of the Boxers in 1900. The talks he used to give on the Peking Siege had the authority of a participant therein. During the world war he went to western Siberia for two years as a Captain in the Red Cross medical service to help care for imprisoned Czecho-Slovaks. Amid great difficulties he escorted them across Siberia and America to their homeland. Though he had retired from the mission on account of age, he continued his translation and Language School work and was often called on for help in famine fields. With the humblest of Chinese building materials,—sun-dried brick, mud and *kao liang* stalks—he invented a large scale delouser of Chinese clothing that was used, in more than one region, to fight the famine aftermath of typhus fever.

Forty years intimate friendship with Dr. Ingram has convinced the writer that the secret of his undoubted success as a medical servant of the Chinese lay not in native talents commonly recognized as such, but rather in a patient continuance in well-doing with a genuine underlying faith in spiritual realities that compelled a daily honest endeavor, first for himself, to keep in touch with God, and then by Chinese prayers with his servants and family prayers in English, as well as by different means, to bring others into a like contact. He took his religion as a real, practical thing, and honesty compelled him to treat it as such in daily life. The almost invincible good will with which he lived a deep relgious life has been a compelling testimony to the reality of the truth as it is in Jesus Christ among a great circle of Chinese and foreigners and has brought him wide recognition as a true servant of China. R.W.

———=o=———

Our Book Table

THE MAKING OF A REVOLUTIONARY

A CHINESE TESTAMENT. *The Autobiography of Tan Shih-hua as told to S. Tretiakov. Simon & Schuster Inc., 386 Fourth Avenue, New York. U. S. Currency, $3.00.*

Of western interpretations of the mind and emotions of Chinese we have many. All too rarely, however, are we permitted to peer into the recesses of the Chinese life through the eyes and words of the subject concerned. This ghost autobiography—for that is what it really is—enables us to enjoy this latter privilege. One of the Chinese intelligentsia, born in a small town in Szechwan, found finally a place among the students of a Russian teacher in Peiping. The latter dug into the experiences of this particular student. This

Testament gives what he found. It was written first in Russian then translated into English, and probably told in a combination of Russian and Chinese. This somewhat roundabout language trek may account, in part, for the dispassionate style in which this Chinese mind unfolds itself. Only once in the record is depth of feeling revealed, that is when Shih-hua is discussing the shooting of students in Shanghai. This passionless phraseology may also be a reflection, in part, of the placidity of the spirit in a life that though short, was full of stirring events, struggles, frustrations and a somewhat uncharted striving for something new. Perhaps Shih-hua's lack of passion in recording his personal experiences may be explained also by his lack of physical robustness.

The interest of the ghost biographer is entirely in revolutionary happenings. Tan Shih-hua's life, having been spent amongst revolutionary upsets, was fair material for inspection by a revolutionist. Shih-hua's father ran away to Japan to study and returned to West China to serve as an underground agent for Sun Yat-sen. He saw his revolutionary aims achieved in considerable part but the many narrow escapes he had turned his hair prematurely grey. Shih-hua himself had to hide in a monastery for a considerable time. They both suffered from and resented the backsets of the Kuomingtang but they were not Communists.

Shih-hua went through a feebly appreciated love interest but was finally pressed into marriage *a la mode* with an illiterate woman. The story of this marriage reveals that it was a nightmare experience throughout. It had no meaning. Shih-hua had not the least spark of feeling for his wife. A daughter was eventually born but the marriage ended in divorce by inter-family agreement, though the story ends with the debts for alimony incurred thereby still unpaid.

Shih-hua managed to get to Peiping where, among other subjects, he studied Russian. His father wanted him to study mechanical and military subjects in order that he might help the revolution in this regard. But though he left home ostensibly to go to Shanghai to carry out his father's purpose, he landed in Peiping to carry out his own wish to study literary subjects. Later on, it is true, he did study the military profession to some extent. Ultimately he went to Moscow.

Shih-hua was of that ilk who believed thoroughly that the revolution projected by Sun Yat-sen had been betrayed. He pinned his faith to one or two outstanding Kuomingtangites who, according to the author, finally joined the rest of the betrayers. When Shih-hua left Moscow he "plunged into China and disappeared." When this happened he appears to have been about twenty-six years of age. He may now be a panoplied revolutionist! Certainly this record shows a slow breaking down of Shih-hua's placidity of spirit, the necessary precursor to the breaking forth of an aggressive revolutionist.

The main value of this book is the insight it gives into the psychological evolution of a revolutionary and youthful Chinese intellectual. He lived among and suffered from new revolutionary forces. Many of the ideas he held, however, were born of rumour only. The charge that the Canadian Mission, for instance, had indulged in nefarious tricks when securing the land on which it did its work, is one such rumour. It was, nevertheless, thoroughly believed. The new concepts that broke into his mind from Russia and other sources were never properly assimilatd. Shih-hua seems to have had no clear notion as to where the revolution with which he sought to swim could or should go. He was constantly pulled hither and yon by the undertow of the old social psychology on the one hand, and the urge of the vaguely envisaged new order on the other hand. Yet he passed from being one merely buffeted about by the swirls of contending social and political currents to one who breasted them and knew at the last that he was swimming away from the past to some kind of a new future. If he is still alive he probably now has a clearer vision of China's destiny.

Only slowly did the rights of workers and peasants bear down into Shih-hua's consciousness. This may explain why the Russian who wrote the book

deemed his subject an illustration of "the break up of the social energies of the leading classes of the old China." "The leaders of the new China," Mr. Tretiakov goes on to say, "will come from the depth of the new (why new?) classes—the classes which Tan Shih-hua had learned to shun from childhood." Which means, of course, that while Shih-hua felt the revolution its real strength, that of the proletariat, did not express itself through him. Such an inference may, in any event, be fairly drawn from this life story.

Shih-hua's experience is one that could be duplicated, we imagine, by many other modern Chinese student youth. It is the story of a mind awakening but never fully awake to a new vision of China's destiny. This lack of clear vision explains in large part why China's youthful intelligentsia burst out so frequently into violent protests which never last long. They are not tied to a vision sufficiently dynamic to give them a persistent and progressive momentum.

This book runs fairly true to Chinese life. Lapses such as a reference to a "drawing-room" in Shih-hua's home appear. It is a pity that in translating Chinese terms the author did not confine the use of the Romanised to personal names. "Da Yang," "Tzao," "Ho-shen" and many other such, will mean nothing to westerners. Then, too, the personal Chinese names are often Romanised so atrociously that even this reviewer found it sometimes difficult to recognize by their names quite prominent Chinese who are mentioned. However, these limitations do not detract much from the value of this Testament as the unfolding of the mind and life of a Chinese youth in a time of revolutionary stress and strain.

LIANG A-FA. *George Hunter McNeur. Kwang Hsueh Publishing House, 140 Peking Road, Shanghai. Mexican $1.50, postage extra.*

Liang A-Fa is not, as has been frequently stated, China's first Protestant convert. He was the second baptized convert, but he *is* the first Protestant preacher. For long his grave was lost. Even now very little is done by Christians in his home village. The records of his life and activities are scanty. Mr. McNeur has, however, succeeded in making a readable and interesting story on the basis of the relatively small amount of documentary evidence available.

The picture is that of a humble enquiring soul, daring sometimes to the point of imprudence. His enquiring mind was first stimulated by reading the blocks the making of which he was looking after. He was finally baptized by Dr. Milne in Malacca, where after long consideration the central station for work in connection with China had been located. This habit of enquiry marks him in after days also. What he did not understand about the Bible and Christianity he assiduously inquired about.

His naivete is seen in the suggestion that missionaries should not be sent out so advanced in age but when they were about eight in order that they might really master the language. Their eagerness to express themselves in Chinese literature was not, he evidently thought, matched by a corresponding lucidity in what they wrote. Liang was not a scholar in the accepted sense of that term. Yet he made a point of often trying to win scholars and wrote several tracts himself. Some of these, it appears, fell into the hands of Hung Siu-tsuen who neglected them for nine years and then found in them ideas that stimulated him to start the Taiping Rebellion.

Liang frequently suffered persecution and was in labors and dangers often. Like his missionary associates he never won many converts. His heart was in preaching to his countrymen within the *borders* of China. With the aid of a teacher he started a school in his home district. This was the first Protestant school started *in* China. Misunderstanding of its aims, however, caused the school and the teacher to disappear from history.

During his later years Pastor Liang was active as an hospital evangelist in Dr. Peter Parker's hospital. His son was educated with the hope that he might go into Christian service. His failure to do so raised even in those early years the mooted question of using English in mission schools. Yet A-teh, Liang A-Fa's son, rendered service which was not the less valuable because it was indirect. He was English translator to Commissioner Ling, later was used by Commissioner Kaying and assisted British and American plenipotentaries in their diplomatic negotiations. He undoubtedly helped the two Commissioners understand the foreigners and Christian work as they were in evidence in China. He was a cultural liason agent between the civilizations then beginning to make dents in each other. Being a Christian and educated under Christian auspices he was able to meet the need, which is becominging increasingly urgent as the years roll on, of those whose experience being of the essence of more than one civilization can assist in adjusting their relationships.

In addition to the moving biographical sketch of Liang A-fa this volume of 122 pages gives insight into the struggles of the early Protestant missionaries. It is well worth reading. It is especially fortunate that it comes off the press at about the time of the centennial of Dr. Morrison's death.

CHRISTIAN MISSIONS AND A NEW WORLD CULTURE, *Archibald G. Baker; Willett, Clark and Company, New York, 1934. 322 pages, with index.*

This book is dedicated "To all those of whatever clime, color or creed, who labor for a better world." In it we find a three-fold study of culture and religion: first, the process of culture transfusion; second, the remaking of personality, society and culture; and third, chapters on looking toward a philosophy of missions.

Professor Baker has written an arresting book, but one that presupposes cultural interests. His arguments will not suit certain persons who would confine missionary work to pure evangelism, and who look askance at education, agricultural, sociological and other uplift projects, feeling that the gospel of Christ is sufficient for every man in every (cultural) setting. But by the phrase "culture of a people" Professor Baker means that which goes beneath the surface, that which "comprises the sum of all activities, customs, and beliefs." As the impact of Christianity on old cultures is traced we find a most interesting account of our western ways in new, and at the same time, older, surroundings. There must be a giving-up without loss of vital force if an alien creed is to triumph in the East. "The Oriental does not make . . . . nice distinctions between himself and his virtues or vices. To oppose his mores is to oppose him."

The application of psychology to the work of the missionary is what Professor Baker desires to see. "If then the missionary would change personality he must transform habits and their co-ordinations about different centers of reference; if he would change habits he must induce certain new responses; if he would evoke those responses he must manipulate stimuli. Let him become expert in the wise use of stimuli, and nature will do the rest." Some primitive peoples have no sense of the guilt of sin and therefore they feel no need of a savior. A special approach needs to be found for such. And thus are contacts established and influences put to work. The Oriental world, like the Occidental, is today passing through a period of disintegration. "The only way that we know whereby Jesus may enter the Orient is in the form of *stimuli*—either the stimuli furnished by the overt conduct of his followers, or by words, spoken or written, which serve as symbols of conduct and ideas." . . . "The world will never be saved by the continued reaffirmation of unverified and unverifiable pretensions by rival parties. Nothing less than a deliberate deflation of watered stock, a ruthless debunking of chauvanistic patriotism, racial pride, economic greed and pious humbug will ever qualify nations and religions to engage in the task of world reconstruction. Only thus will life be reduced to a solid basis of reality upon which alone can be built a sound and lasting structure which will house our sublimest hopes and confidences."

This book presents a method for re-building missions. It has plenty of retrospection, but it also looks forward. Students of Christianity should read it thoughtfully. Missionaries may well search their hearts in the light of its clear vision, such as that found in the following quotation—"The missionary crosses the seas and settles down to a life of service in the land of his adoption. But to bridge the geographical gap is not necessarily to give one's self completely. It has been well said that it takes two journeys to bring a missionary to his life work. The first is a journey of ten thousand miles to a foreign land. The second is a journey of ten feet to bridge the social distance separating him from the people. There has been a great difference between missionaries with respect to this last journey. Some make it; others fail." G.B.S.

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. *Report of the Forty-First Annual Session. January, 1934. U. S. Currency $0.85.*

The records of a conference never make light reading. To that general rule this Report is no exception. Those who read it carefully, however, will find stimulating insights into the forward-looking and realistic thinking going on in the minds of those charged with promoting the mission enterprise at a time when for all aspects thereof the going is heavy. The realistic attitude is seen in the frank analysis of the problems within and without the missionary movement that hinder its advance and explain its setbacks. It was decided that the Conference should issue a statement to the boards and churches with reference to this situation.

Among other things we note a fairly comprehensive letter addressed to President Franklin D. Roosevelt, suggesting sympathetic consideration of the place of missions in promoting good world relationships.

Interdenominational understanding and appreciation of the super-denominational character of missions was forwarded in the forty-five "United Missionary Conferences" held in as many cities. In these were reached, it was estimated, fifteen to seventeen thousand ministers and 750,000 church people.

Plans were started to found an institute for the continuing study of the problem of missionary personnel who though they will be less in number than formerly must be more carefully prepared. In the Report thereon a slight over-emphasis is, in our judgement, placed on dependence on the missionary "for the presentation of the message." This is, however, offset in the same Report by reference to the need "to be made more conscious of the share which Christian nationals should be taking in designating the types of service and qualities which will prove helpful in the growth of the Christian movement abroad"—an emphasis with which we entirely agree.

As we look at the vast need for Christian cooperation and the slow rate at which it proceeds to the goal envisaged we are apt to become discouraged. To peruse this Report, however, is to realize that the bonds of such cooperation are steadily being strengthed, lengthened and tightened. Some other signs of progress are also in evidence. A Commission of the Student Volunteer Movement is to approach the Council of Christian Associations on the subject of a Student Christian Movement in the United States. The Committee on Records, Research and Statistics was requested by the Committee on Evangelism to "institute some studies regarding the right definition of evangelistic work and its relation to other forms of work"—a long-needed study. Among other things considered was that of the Conference calling "the attention of the boards to the great importance, where necessary, of bringing more younger men and women into the membership of the boards and their committees and into the secretarial staff"—another change some time over-due.

Some of the speeches were in the spirit of the "*Laymen's Report*" though in this Report that document is not mentioned. Many of the things the Conference is planning to do also fit in with the general recommendations of the Laymen. Undoubtedly a new spirit is sweeping thorough this Conference.

Finally we note that whereas once it was pointed out that liquor and opium travelled with missionaries to their fields of labor now it is munitions which fill that sinister role. In a long Report on Latin America it is stated that the modern means of destroying life used in the Graco war is "manufactured in Christian countries from where missionaries are sent to give the Gospel of Peace." This modern tangential coordination of life and death agencies is something demanding serious consideration. Beyond revealing the above fact this Conference did not express itself on this problem? Why?

WOMEN WHO WORK. *Grace Hutchins, International Publishers, 381 Fourth Avenue, New York. U.S. $2.00. 285pp.*

This book is one of a series of six on Labor and Industry in the United States, entitled "Labor and Steel," "Labor and Coal," "Labor and Silk," "Labor and Textiles," "Labor and Automibiles." Without any knowledge of the origin of this series one could assume that it was one consciously worked out with a definite aim and published by a specially constituted medium. This view is borne out by a cover advertisement which tells that "Women who Work" was prepared under the supervision of the Labor Research Association.

"Women who Work" is timely and of interest, for it is an analysis of what the codes of the National Recovery Act mean in terms of women's lives and work. Miss Hutchins includes data down to January 1934, and thus shows the trends and results of the previous eight months of what she would term the "supposed new deal." She scarcely finds the results of the codes satisfactory. "Under the N.R.A. a retail code was adopted covering the majority of retail stores and affecting over 1,000,000 workers. No other code affects so many women, the cotton textile code coming next and supposedly covering 150,000 women." But she is frankly sceptical of the applicability of the code, and quotes an order on the Marshal Field's time clocks, "Do not punch time after six," though girls have often to work after this hour. "Laundry workers are beginning to see that even the best of these decrees is only an agreement on paper." Laundry employers submitted a code providing for only 14 cents per hour: the code awards 31 cents. But though the code further provides that overtime beyond the 45 hours of the scheduled week must be paid for, this decree will not of itself do away with the practice of requiring overtime without pay."

Miss Hutchins, formerly a contributing editor of the *World To-Morrow* resigned from this organ some time ago as being not sufficiently thorough-going: she is now frankly Communist. She finds much grist to her mill. "In the Woolworth 5 and 10 cent stores in New York City the usual wage has been $11 a week, far too low for a girl to live on. While paying this, the company had a net income in 1932 of $22,101,000 and paid more than this in dividends." "The grand-daughter of F. W. Woolworth, Princess Midivani, inherited $42,000,000 and during her minority the court allowed her father as her guardian to purchase for her a private railway car costing $120,000 and to use $36,000 a year for its maintenance." "In 1930 the New York Telephone Company paid its 48 general offices an average of $306 per week, or almost $16,000 a year. In 1932 the number was increased to 51 and the average weekly remuneration raised to $332. Meantime $20 a week girls were compelled to take one, two and three days a week off with resulting decrease in pay "to distribute the burden of depression equitably." "Distributing equitably" the company paid its usual 8% and increased its reserves by $14,000,000.

After detailed analysis of conditions among farm women, women in non-factory jobs, women employed in factories, Miss Hutchins devotes a chapter to Soviet Russia and finds that situation not wanting. She conveys a message from Soviet women workers, "Tell the foreign women that we work for ourselves, not for the capitalists. When will they follow suit?"

The book though written popularly enough is not very easy to read. One damning piece of evidence after another, rapped out with precision, leaves one with a sense of having received a series of blows. This may well be assumed to have been Miss Hutchins' object. H.E.M.

LEE TAIFU *(Charles Lewis, M.D.) A Pioneer Surgeon in China. Robert E. Speer. Presbyterian Board of Foreign Missions. G.$1.00.*

The Chinese called him "Lewis happy," Lu Chang Lo. He was on the records of our Mission Board as Charles Lewis, M.D. Born in western Pennsylvania of pioneer stock, educated at Washington and Jefferson, and the University of Pennsylvania (medical), touched by the fire of the Holy Ghost through Northfield in 1889, Dr. Lewis gave a lifetime of earnest, and effective Christian service to China. The late President Eliot of Harvard on a visit to China brought back the report that Dr. Lewis was one of the two men in China who impressed him most. The other was a native. Dr. Robert E. Speer has prepared for Mrs. Lewis the record of this life, so far as pen and ink and love can record it. It is a document of great value. It shows a blend of spiritual devotion and technical capacity; a life given in humble Christian service, yet given as intelligently as the best training can suggest. Dr. Lewis could preach as well as operate. He opened his surgical clinics with prayer. He sat at the bedside of his patients with his Testament. If a young man or woman wants to see what the Lord will do with a surrendered life, here is one that He used, magnificently. If anyone thinks such a surrender is a sentence to prison, then read this book, and see the barriers of parochialism fade away and the life released for a service spread out over the whole world.

MODERN SAMOA. *Felix M. Keesing George Allen and Unwin Ltd., London. 506pp. 16/.*

Islands seldom write autobiographies, and have little reason to as long as Dr. Keesing continues ghost-writing the South Seas. He not only treats his islands fairly, bringing out their personalities, real as well as romantic, but also considers his reader's interest and viewpoint.

"Modern Samoa," however, is more than an insular life-study. Its "vital statistics" form a social case-book of definite interest to the unfortunate few who concern themselves with cultural conflicts and the civilizing activities among backward races.

The economic adjustments of a people whose "prestige comes through the generous distribution, not the accumulation of wealth;" the political problems of a people who demand indigenous polity, but seem incapable of integrating the new social order with the old political life; the religious difficulties of a people who have accepted the words of Christianity, but refuse its implications; and the social explosions constantly occuring among natives, half-castes, and foreigners in a commonwealth whose wealth is decidedly uncommon, render Samoa an elaborate yet comprehensible laboratory in which universal man, in his various grades of social and political awareness, can be analyzed and dissected. Dr. Keesing has done the dissecting, and in spite of the abundance of factual data his notebook is absorbing.

The degree to which his findings affect and parallel those of dissimilar surroundings may be gathered from one or two of his scattered notes. "It is sometimes complained that schools . . . are apt to give their pupils 'notions' that render them unfit to go back to their villages." Educational policy must be shaped to the fact that the mass of Samoans . . . will be an agricultural people . . . the dignity of such labor (must be) emphasized and the youth directed accordingly." "The influende of motion pictures cannot be overestimated." "Children obviously of white or oriental fathers cling to Samoan mothers, unknowing as yet that they represent a problem, perhaps the problem of the islands."

The book is valid, and provocative. It's unfortunate that books issued, officially or unofficially, by the Institute of Pacific relations should not be at a price acceptable to those interested in Pacific Relations.

BETWEEN TIDES AND OTHER STORES, *Shanghai Short Story Club. 250pp. Woodcut illustration and colored jacket. Price $2.50 Mex.*

Here is a collection of more than two dozen short stories, evidently published for easy summer vacation reading. Fourteen of the stories have China settings; the rest of them belong to almost anywhere—India, England, Europe or America. As the foreword says, "The world is composed of fascinating human beings, full of interest because of their strength and weakness; sometimes clever, often foolish, frequently misunderstood by those who seek a harmonious general tune of life. The thoughts, feelings and actions of some of the individuals who make up the world are to be found in this book."

The table of contents carries a number of familiar missionary names and others well known to the readers of the *Chinese Recorder*: Hayes, Service, Stockton, Lacy, Pilley, Vanderburgh, Thorngate, Votaw, to mention a few. The titles cover all sorts of subjects from ricksha coolies and horse races, through Hainan sugar smugglers and Soochow creek comedies to an international fantasy above the roofs of Shanghai, or the love of a poet-emperor of China. Domestic difficulties weight the second part of the book.

Like most collections of stories some are excellent and others are trifling. Like most local publications the proof-reading leaves something to be desired. But on the whole the press work is excellent, and the Club and its artist, Mrs. Ella P. Elly, are to be congratulated on the jacket design, which, to quote one purchaser, "is worth the price of the book." This is the third publication of this persevering club of amateur writers. It is on sale at Shanghai book-stores and may be secured directly from members of the Club. C.L.

KARL BARTH AND CHRISTIAN UNITY. *Adolph Keller. MacMillan Co., New York. Price Gold $2.75. Page 320. 1933.*

The sub-title of this book is "The Influence of the Barthian Movement upon the Churches of the World." Dr. Keller was at one time pastor of the church in Geneva where Karl Barth began his ministry as his assistant. Since 1926 he has been one of the General Secretaries of the Continuation Committee of the Stockholm Conference on Life and Work of the Christian Churches. He writes from a very wide European and American acquaintance with the life of the churches. Even apart from Barth and his particular significance this volume has great value for its survey of the present situation in the major branches of the Christian Movement, including of course Roman Catholicism. He presents a thoroughly sympathetic and irenic survey of that which divides Christians and points out the road to understanding and vital unity. I know of few other books which are more valuable as a contribution toward Christian unity for the author doesn't slight or minimize the difficulties, and writes from a truly ecumemical standpoint. He illustrates in his own thinking that to know and understand other Christians is to be drawn into fellowship with them—that one of the chief causes of our divisions is mutual ignorance. "The ecumemical movement has made it imperative in our day that the churches come to an understanding with and of each other. This closer contact with one another has awakened the desire to understand not only the life of one's own church, but also that of other churches. And this desire is not satisfied with a knowledge of their historical setting merely, but seeks to understand their burning issues, their inner tensions, the nature of their conflict with their own past, with their environment, with the state, with present-day culture; and then struggle for new religious and social expression."

Barth is used by means of the challenging questions which he has raised as a point of departure for this study of the life of the churches. One would not gather from the book that Dr. Keller would call himself a Barthian, but he does believe that Barth has raised certain great and fundamental questions which challenge the churches; and whether Barth's answers are accepted or not, the issues which he raises must be dealt with. This ought to be compulsory reading for all theological students—to those who are not under school regulations—verbum sap. G.P.

BACK OF THE MOUNTAIN. *Mary Brewster Hollister. Fleming H. Revell Company, New York, 1934. 155 pages.*

A new style of mission-study book is coming into prominence and we can recommend the type as shown by this brief tale of a young Christian school-teacher in Fukien. The setting is in a village and the simple life of its inhabitants is well shown in contact with applied Christianity, with changes in government and with revolutionary outbreaks. There is a love-story, perhaps too much westernized in its idealism, but nevertheless, pleasant and understandable. There is enough danger in the book to give spice to its narrative and the problems of counter-revolutionary factions with all their attendent complications are cited.

The love and helpfulness of the young school-teacher bring out the fine result of her early Christian training, the needs and perils of the village show the critical situation facing many young men and women in China today.

This is a book that young folks can grasp. We think it admirable in interest and information without objectionable "stuffing" of missionary propaganda. G.B.S.

———=o=———

Correspondence

Work for Women

To the Editor,

The Chinese Recorder.

DEAR SIR:—I am much interested in what you have been writing about the work for women in China. You do not seem to take much notice of the status of women in China when missions first began their work. Even now I meet women in the homes who have not stepped out of the house, except on very urgent business, for ten or twenty years in order that they may show their piety and loyalty to their deceased husbands. In spite of this custom the number of women members and others attending the church services in most of the churches in this district usually exceeds the number of men. We have a few churches where the membership is almost entirely women. There have been many Bible women working in this field.

As we look forward to the next year of work we find we have only seven single women missionaries left, two in hospital work, two in a woman's school, two in educational work for boys and girls and one for work among the women in the churches.

I am not defending the work of the single women missionaries, but think the status in society and its attitude toward women should be taken into account in any discussion of the work. Mrs. Zen's article is timely and gives food for thought, but most of us do not have the opportunity to meet women of her type. I think the church should plan to reach them and there is a crying need for a better educated group of women workers who can make an intelligent study of the needs of women now and how to meet them.

Diong-lok, Foochow, Fukien.

Yours sincerely,

L. D. WARD

Romanized Vernacular

To the Editor,

The Chinese Recorder.

DEAR SIR:—In connection with the movement for the advancement of literacy in the Church, allow me space for recording three convictions that impressed themselves strongly on me at the beginning of my missionary career?

1. In order to have a living, manly Church holding direct from its only King and Head, it is necessary to have a Church in which all the members, men and women, read for themselves in their own homes the Word of God.

2. You can *never* attain this result by means of the Chinese Character, do what you will.

3. You can attain it easily and quickly by means of the alphabetic script, the Romanised Vernacular.

The experience of more than half a century of work in the mission field has confirmed me in my faith in the truth of these statements.

Your etc.

THOMAS BARCLAY.

—=o=—

The Present Situation

GOSPEL AND WOUNDED SOLDIERS

Just over a year ago Madame Chiang Kai-Shek attended the usual United Missionary Prayer Meeting which is held monthly in Nanchang, Ki. Whilst there she expressed a desire that something might be done to bring the comfort of the Gospel to the wounded soldiers lying in the large military hospitals in the city. There was an immediate and glad response to this kind suggestion, and we at once set about to organize three groups of Chinese and foreign workers from the several missions in the city.

After consultation with the medical officers in charge of these hospitals, weekly visits were arranged, and these have continued ever since, no matter what weather conditions have been. The meetings were greatly appreciated by the soldiers, and week by week they gave a very warm welcome both to the spoken message, and to tracts which were distributed. Through the kindness of the Bible societies, over 2,000 neatly bound Pocket Testaments have been distributed amongst them; also several thousand copies of the Traveller's Guide; these have always been in great demand.

In addition to the United Gospel Service held weekly, which all who were able to be about attended, we also had the privilege of visiting the more serious cases in the wards. As week by week we went our round amongst these poor sufferers, many showed great interest in the Gospel and, at times, as we bent over some poor sufferer, we would hear him quietly assure us, "Yes, I am praying to Jesus." There were a number of exceptionally bright cases of conversion amongst the more seriously wounded, and it is a joy to know of several who died confessing Christ as their Saviour. One young man, who, only three weeks before, had heard the Gospel, as he was nearing his end looked up into the face of the worker who enquired how he was, and said, "No, I do not want food. All I want is Jesus." The next time we called his bed was empty.

The following incidents, culled from the notebooks of some of the friends who were engaged in this work, will show what these visits to the military hospitals have meant to some of the men therein. "One poor fellow, lying on his bed in a state of extreme exhaustion was too far gone to speak, we were told. After several of the other sick ones in that ward had been spoken to, we sang a hymn, which was followed by a few words of explanation. Suddenly from one of the beds a man called out in quite a loud voice, 'I believe on the Lord Jesus.' Looking round, we found to our amazement that the words came from the lips of this dying man, whom we had been told was too ill to speak. Later on we had a brief conversation with him, and felt assured that the confession of his faith was real. It was not long after that this young convert was taken to be with Christ."

Another bright case was that of a man who heard the Gospel before he had joined the army, but it was only during his stay in the hospital that he

decided for Christ. As we were bending over a bed to speak to a sick man, a voice behind us said, "I believe." Turning around, we found this man who was looking exceedingly weak and ill. He smiled and said, "I have read the books you gave me, and now I am trusting the Lord Jesus for salvation. I know He died on the Cross for my sins." He went on to tell us much more, and we were amazed at the understanding of the truth he had acquired in so short a time.

Then another case—"We were standing in the ward when we saw a man beckoning to us. On going to his bedside we found that he was very sick with fever, and unable to speak coherently. After a time we understood that he was telling us that, when well, he had attended one of our gospel meetings, and now he asked if we would pray with him. Upon doing so, a patient in the next bed remarked, 'He knows how to pray himself. He has always prayed before having his food!' Then another one, whose face beamed with happiness, said, 'I am praying to God three times every day, in the morning, and at mid-day, and in the evening.' And again another one told us, 'I am so happy to be trusting in the Lord Jesus Christ.' Many of the men asked us, 'How can we pray?'; or it may be they would ask us to teach them to pray. Then quite frequently those who were very sick would make the request that we would come and pray with them."

Here is another incident. On entering a small ward, we found a very sick man, an officer, to whom we spoke a few words of comfort and help. The following week we called in to see him again, and found his wife, who was a Christian, at his bedside. The patient being slightly better, we were able to have a longer conversation with him and, before we left, he said, "I will believe. Pray for me, and pray with me. On our next weekly visit, as we entered the ward, the dear man's face beamed with joy as he said," I do believe. I am trusting the Lord for salvation." After we had prayer with him, he himself prayed and gave thanksgiving to God for all His mercy in saving his soul, and granting him remission of sins. His words came feebly, for he was still suffering greatly, but we know how well-pleasing to the Lord such a prayer must have been. A few days later, as we paid our usual visit to the same hospital, we hurried in to see this friend, but instead of being met with his welcoming smile we saw that his bed was empty; and bedding and everything else had been removed from it. On enquiring from one of the patients nearby, we heard that he had passed away two days previously.

One of our workers who was looking around the ward, trying to find one of the patients he had spoken to previously, who had confessed to having received salvation, was addressed by one of the soldiers who said to him. "You are looking for So-and-so, but he has gone. As he was dying, he knelt on his bed in prayer before us all."

These are just a few of the experiences we have met with in this work amongst the wounded men in the military hospitals in Nanchang, which have made us feel that it has been well worth while. I am happy to be able to pass on word to the effect that the Generalissimo has now issued orders to the military authorities that they are to welcome all Christian workers who wish to come in and bring cheer and comfort to the wounded.

R. W. PORTEOUS.

A SIGNIFICANT CELEBRATION

The Woman's Bible Training School of Swatow, China, was sixty years old last year. It is the oldest Bible Training school for women in the world. From similar institutions in other parts of China, Japan, Philippines, India, America, came cordial congratulations.

The celebration began on November 1st and lasted through Sunday afternoon November 5th, 1933. On three evenings great crowds of over 1,000

gathered in the athletic ground back of the school to listen to the students and graduates sing and give sketches and plays. The sketches were living pictures of the futility of idol worship; the wrong of opium, alcohol, gambling and divorce; and of the love and power of the Living God. The final night blossomed out in "The Merchant of Venice."

The devotional meetings each morning were times truly apart on the mountain top. Mr. Waters urged us not to rest on what has been done, but to "press toward the mark." The Dean, Miss Margaret Li, pointed to Esther and asked, "Who knows whether thou art come to the Kingdom for such a time as this?" Another leader asked why Jesus did not praise Martha for her devotion to her necessary household tasks, and said it was not because she did not believe in Him, but because she did not give Him first place.

The reports from the graduates were interesting and encouraging. The exhibit of the hand and art work of the students and some beautiful scrolls Mr. Gou the art teacher had painted, was fine. Mr. Gou presented these scrolls to the school to be given as bonuses to those who might further subscribe to the fund toward building an extra dormitory to help ease our very overcrowded condition. We also hope to complete our endowment fund, as an anniversary gift to the school, and to help the very much underpaid teachers. The morning and afternoon addresses dealt with the duty of Christian women to society, to the school, including both past and present students, to the home and to the church.

In 1933 Mrs. Waters had been on the field forty-three years and Miss Sollman thirty-one years. One of the most inspiring experiences was their recital of the history of the Woman's Bible Training School. Mrs. Waters covered the first thirty years and Miss Sollman the later thirty years. During the sixty years 1224 women have studied in the school. There have been 119 graduates; of these 14 have died, 62 are teachers, 17 are Bible women, 8 are continuing their studies, 8 are nurses the remainder being mothers bringing up their children in Christian homes.

The first Christian work among people speaking the Swatow dialect was started in Siam. Miss Adele Fielde went there to marry a missionary, only to find that he had died while she was en route. She learned the Swatow dialect in Siam and continued working there. In those days a single woman could not go around as freely as now, but in the eyes of the Chinese Miss Fielde was as good as married and so they called her "Mrs." Dr. Ashmore had come to Swatow, and when Miss Fielde was about to return to America he wrote her urging her to come to Swatow to work among the women. She came. She found that there were only about 100 Christians, that only one woman in 1000 could read and that most of them had bound feet.

Miss Fielde started the Woman's Bible Training School. There were neither churches nor places where they could stay when out preaching and teaching, so she had a houseboat built—"Peace-Gospel Boat"—to go from place to place. Young Chinese women could not go out so those who came were from 40 to 75 years old. As she went about she was always looking for women who could study in the school. The first class had five women, the youngest being 40, the oldest 69 years of age. Mrs. Ashmore helped to teach and sometimes they went to the Theological Seminary for classes. If the women could not learn anything in two months, they were sent home. They studied four months and then went out in the boat with Miss Fielde for two months to tell what they had studied. Those who could not speak before others were also sent home. After 17 years they had 20 Bible women who went out to teach the simple Gospel, tell Bible stories and hymns. They led many to Christ. Then was built what we now call the "Guest House" which has been in use 44 years; our present school building has been in use for 16 years.

During the first thirty years 335 women had studied some time in the school. In 1903, they deemed a class of 23 large. Sixteen of these were over 40; two were 69 and one was 75 years of age. Twelve had bound feet. They

carried water and did all the work of the school. Their studies included the Gospel of Mark, Life of Christ and Genesis stories.

Gradually, as others came to help, the course was increased to three years; then four, now it is six years, with an additional three years' kindergarten normal training course. The length of the term in a year gradually increased from two months to nine months. Since many women who wanted to study could not come and leave their children, provision was made so that a woman might bring one child with her. There is a nursery department where little babies are cared for while the mother studies. The kindergarten is also an adjunct of the school. There are handwork classes, which enable a woman to earn her way through school. There is also a music department.

On one of Miss Sollman's country trips, holding classes for women to learn a few characters and the Bible stories, a woman came requesting that her little nine-year old daughter, who could learn faster than she, go to the school in her place. She argued that the child could teach her mother at night. So this child came, bringing two other little girls to keep her company among the older women. This little girl told Miss Sollman years later that when she went to visit in her home, she as a child had followed the missionary along the narrow rice path, and had tried to put her feet in the foot tracks of the missionary. Later this girl went to the girls' school, then to high school and college. Now she is the principal, Miss Alice Chen, to whom most of the credit, humanly speaking, belongs for the development of the past seven years Her work and influence, during all the troublous years we have been having, have been very real.

ELSIE M. KITTLITZ.

—=o=—

Work and Workers

Opium Tax:—"A Chinese Bishop of Szechwan Province, China, has been notified to pay the tax levied on all residents of the Province who fail to plant poppy seed. For some time past there has been a heavy tax paid by all cultivators of opium; this new tax is calculated to reach the rest of the population, the non-cultivators, and since the Catholic Church forbids under severe penalty the traffic and use of the drug, the Bishop holds a first place among this group of tax-payers." *Fides Service*, April 14, 1934.

Religious Freedom:—"Several protests have been made against a clause in the recently completed draft of the New Constitution for China which declares, 'There shall be freedom of religion within the limits of the law'.

"The phrase has been considered a dangerous limitation. The Catholic attitude toward such limitation is clearly stated in an article prepared by Dr. Paul Yu Pin, of the Synodal Commission, Peiping, and printed in the Tientsin Catholic daily, the Yishipao." *Fides Service*, May 5, 1934.

National Bible Society of Scotland:—The annual report of this Society for 1933 has come to hand. Its title is "The Way of Peace." During the year the total circulation in all countries was 4,400,653 an increase of 458,412. Of this total we note that 3,165,240 were distributed in China with an increase of 396,635 most of which was due to the efforts of the Central China Agency. In the report of the Annual Meeting of the Society held in Glasgow, February 28, 1934, we note an increase of Gospels among Chinese seamen in steamers crossing the Pacific, 44,000 Chinese Gospels being thus distributed.

Southern Baptists Move Forward:—The Foreign Missions Board of the Southern Baptist Convention is beginning to climb out of its depression. During nine years it has made very few appointments. But at its meeting in April, 1934 it examined and

accepted twelve new missionaries. Of these five go to Africa; three to Japan; two to Brazil; and two to China. In addition Dr. and Mrs. S. E. Ayers are to resume work in the hospital at Hwanghsien, Shantung. They have been detained in the U. S. because the Board could not return them. Eight of these missionaries are to be supported by the Women's Missionary Union and six by various groups. They are all being supported outside the Board's regular budget.

Church and Cooperative Societies—At Kungchen in the Diocese of Anking, there are two or three cooperative loan societies which are more or less connected with the church. The church does not loan the money but the clergyman assists in the organization of the societies and is looked on as an adviser to them. The same relationship exists between eight cooperative loan societies and the church in Tsungyang. Most of these latter are on an island in the river. In connection with this latter is a public store-house where farmers can store their crops receiving, when they do so, about two-thirds of their value in advance. Apparently an Agricultural Bank advances the money, it and the caretaker receiving the interest paid on the advance loan. *District of Anking Newsletter*, May-June, 1934.

Roman Catholic Conversions:—"Since 1929 when the Canadian Missionaries of Pont Viau, Quebec, took complete charge of the Vicariate of Szepingkai, Manchuria, the number of Catholics there has grown from 1,500 to 11,849, an increase of some ten thousand of whom more than one half are new Christians, adult converts. Thus the Canadian missionaries have had an average of more than 1,000 converts yearly. They attribute this success to their catechumenates, where the pagans requesting baptism are brought and instructed, and to their dispensaries, 15 in number, at which over 221,000 treatments were administered last year. Their schools, numbering 86 at present, also play an important part." *Fides Service*, April 14, 1934.

Chinese Catholics Contribute to Propagation of Faith:—"During 1933 Chinese Catholics contributed $20,000 Mex. to the propagation of the Faith, an increase of more than 25% over last year's figures. The Pontifical Association is now canonically established in 106 of the 118 ecclesiastical territories in China.

"The Diocese of Macao, directed by the Portuguese secular clergy, gathered the largest sum, $3,250, and the Vicariate of Nanking, under the Jesuits, was next with $2,464. Eight other territories gave more than $500 each.

"The Association of the Propagation of the Faith has been established only three years in China. The marked progress from year to year indicates a truly apostolic spirit in this new Catholic people." *Fides Service*, April 21, 1934.

Expenditures of Protestant Foreing Missions:—Official figures published by the New York office of the International Missionary Council establish that the total expenditures of Protestant missions for the three year 1929-30-31 were $152,838,690, an average of over $50,000,000 a year. The countries supplying this amount are here listed with their yearly average in the order of percentage contributed:

North America ..	$28,171,146	(55%)
Great Britain ...	11,031,513	(22%)
Latin America ..	4,401,990	
Germany	1,525,494	
Australia	1,390,381	
Sweden	1,020,521	
South Africa ...	794,870	
Norway	604,608	
Denmark	518,386	
Netherlands ...	450,451	
New Zealand ...	424,933	
Switzerland	292,761	
France	197,838	
Finland	117,674	
Belgium	3,664	

Of interest is the contribution of Latin America which, with a yearly average of $4,401,990, furnishes 9% of the total amount and comes immediately after the United States and England in the order of contributors. The Scandinavian countries also hold a prominent place, supplying an average of more than $2,200,000 annually. *Fides Service*, March 3, 1934.

Tragic Death of Senior Missionary:—About midnight, June 15, 1934, Dr. J. H. Ingram, a deeply loved and respected senior missionary of the American Board, Peiping, was killed by robbers. Dr. and Mrs. Ingram with three grandchildren had gone to their summer home which is situated in the Western Hills about twelve miles northwest of Peiping. At the foot of the mountain there is a town of about 800 people. Four stores in this town had been looted by robbers on the evening of June 15. It is assumed that the robbers saw the Ingrams passing through the town on their way up the hill and decided to try another haul. The noise they made in the cottage of the Ingrams aroused the latter. Four or five men were seen pointing a flashlight and pistols at Dr. and Mrs. Ingram. Dr. Ingram struggled with one of them who succeeded in shooting him twice, once through the arm and then through the head as a result of which latter wound he apparently died instantly. The robbers took five dollars, a wrist watch and two pairs of spectacles and decamped. Mrs. Ingram and the grandchildren were compelled to wait until dawn before they could summon help. As soon as they were notified various friends went out to help. Mrs. Ingram and the children after waiting their arrival returned to Peiping. The robbers, it appears, spoke a dialect unknown to Mrs. Ingram. Dr. Ingram has had a long and useful career in China. He has passed through many epidemics and exciting episodes. His tragic death has a more than usual poignant significance. Several of the murderers, it is reported have been captured.

President of China Welcomes Apostolic Delegate:—His Excellency Archbishop Mario Zanin, Apostolic Delegate, was received in audience at Nanking, May 14 by the President of the Chinese Republic and shown all the honours reserved for Ministers Plenipotentiary.

In a special railway car placed at his disposal by the Government, the Apostolic Delegate made the journey to the Chinese capital accompanied by Bishop Haouisee, Vicar Apostolic of Nanking, Bishop Tsu, Vicar Apostolic of Haimen, Msgr. Antoniutti, Auditor of the Apostolic Delegation and Mr. Lo Pa Hong, President of Chinese Catholic Action.

A detachment of military formed a guard of honour to the President's Palace while a band played the Papal Anthem.

The President expressed deep esteem for the Sovereign Pontiff, praised the social work of Catholic missionaries and expressed the desire to see relations between the Holy See and China grow increasingly cordial. The Apostolic Delegate presented a Jubilee Medal to the President, a token of good will from His Holiness.

The Minister of Foreign Affairs, Mr. Wan Ching Wei, later visited the Apostolic Delegate and gave a dinner in his honour. *Fides Service*, May 19, 1934.

Towards Self-Support:—The *Report of the Third Meeting of the General Assembly of the Church of Christ in China* contains interesting information on progress towards self-support and of a program that aims to link the life of the Church with that of the community in every possible way. As to self-support this Church now registers "245 large, completely self-supporting churches." Several of the Synods give interesting data on this matter. In the Kwangtung Synod the churches are reported as being "approximately two-thirds self-supporting" with contributions being more than $7.00 per capita per annum. The South Fukien Synod reports on the finances of the Evangelistic Association, apart from the organized self-supporting churches with pastors, to the effect that the churches under the Association are 52% self-supporting. The Amoy District Association of this Synod reported that 3026 church members contributed (excluding education) $13.21 per capita. The East China Synod reported that 13,823 church members contributed $89,543, a per capita contribution of $6.18. Just what is included in funds denoted as self-supporting is not always clear. Yet growth in Chinese Christian contribution to church support is evident. Expansion in program is also quite evident. It was decided to establish in 1934 five rural life improvement

centers. All Synods are urged to select a city and promote child welfare therein. So far as possible, too, labor welfare work is to be promoted in the larger cities. It was decided to cooperate with other Communions and Christian literature agencies in the publication of a *Christian Family Weekly*. Participation in many other approved lines of service is also accepted as part of the expanding service of this Church. The depression is, however, adversely affecting the amounts contributed by some of the Synods.

Candidates for Religious Orders Now Admitted to U. S. as Non-Immigrants:—"A decision issued by the Department of State, March 2, in reply to an enquiry of the National Catholic Welfare Conference, concerning candidates for religious orders from China and other countries who are unable to qualify for non-quota immigration visas as students, now admits such candidates for a period of one year for the purpose of study, with the understanding that requests for extension of stay will be favourably considered if it can be shown that such persons are maintaining their status.

"This change in policy, arranged by the Labor and State Departments, solves the problem of bringing candidates to America, and is especially applicable in regard to Chinese and Japanese postulants who wish to receive their training in the United States. All American Consuls have been notified of this decision. The Mothers Superior should prepare in advance in each case by sending in duplicate the necessary affidavit noting: (1) that the person has been accepted as a candidate for a period of study at a designated institution in this country and for a definite period, same to be stated; (2) that the person will be cared for during this temporary period of residence and will not be permitted to become a public charge; (3) that any termination of the status as student will at once be reported to the Department of Labor in Washington.

"While these deliberations were going on with the State Department and Labor Department, the Bureau of Immigration of the National Catholic Welfare Conference received requests from 14 different communities asking for assistance in this matter." *Fides Service*, April 28, 1934.

American Passionist Describes Experience with Reds:—"A communist army, led by the notorious Ho Lung, attacked for the seventh time the city of Yungshun, Hunan Province, mission territory of the American Passionists, and obliged two American Passionists, Father Timothy McDermott and Father Bonaventure Griffiths to flee to the mountains.

"The reds sent word that the people would suffer no harm since their aim was merely to take 'the officials who were persecuting the people, the rich who were bleeding the people, and the Catholic Missionaries who were deceiving the people.' To illustrate their intentions, the reds captured some wealthy people of surrounding towns and sent their bodies into Yungshun in a horribly mutilated condition.

"Father Bonaventure Griffiths describes the flight of himself and companion: "Night after night the old mules were saddled and ready, a fistful of belongings stuffed in the saddle-bags with everything else of value buried here and there. The reds were too near for comfort and the people were terribly frightened. All the townsfolk, that is the male portion, had armed themselves with knives and spears, and these mountain folk can use them handily.

"'The troops had to fall back before the reds, and when the fighting become seriously hot, we decided to change our position. A friend in the military arranged things for us. Before dawn we went down to the gate farthest from the fighting, and it was quietly opened just wide enough for us to slip through. Then it was the mountains for us. Just when we will manage to get back to Yungshun is for none of us to conjecture. The reds are roaming at will. They did not enter the city so our mission there is safe. But we have heard that they did ruin some of our out-stations.'" *Fides Service*, May 5, 1934.

Rural Depression:—With regards to rural conditions around Zangzok, Ku., the *District of Shanghai Newsletter*, June, 1934, contains this interesting paragraph. "Our farmers are hit very hard by the depression, particularly because of the very low price of rice. Last year it hardly paid to harvest the rice. While there is no actual starvation, at the same time there is no money in hand at all. This has had its effect on the city people and shops, and all are complaining loudly of the lack of business. Many of the shops were unable to weather the storm of the China New Year money-settlement, and closed shops along the main streets bear witness to the depression. The situation is really serious. Unless this year brings a good crop and higher prices for the rice there may be a good deal of trouble. The farmer will not be able to pay his taxes, nor the interest on money borrowed during the past two years to keep going. Recently particular inquiries were made into the financial condition of the farmers in all four sections of the county. It was found that the average farmer gained exactly 50 cents per mow of land for one year's labor. The average farm runs about seven mow of land. The figures work out as follows: For one mow of land the average yield is 2½ piculs of rice. One picul of that is tax, leaving 1½ piculs for the farmer to sell out at the market price. The price this year was about $5.00 per picul. A total of $7.50 gain for the year for one mow of land. But expenses nearly eat up the gain. Pumping water on the land cost $2.00 per mow. Hired labor $3.00 per mow. (All farms over three mow in size must have outside help). Fertilizer amounts to $2.00 per mow. A total gain of $7.50, as against expenses of $7.00 per mow of land, for year. With the average farm of seven mow giving $3.50 profit, cash in hand, for the year it is not difficult to see why conditions are so bad. Nor is it difficult to see why propaganda, Communist and otherwise, of a subversive nature gets a hearing very readily."

Future of Primary Schools.— In the *West China Missionary News*, June, 1934, Mr. Chester F. Wood discusses this subject in an interesting way. He appears to accept the statement often made that primary school work will pass from Christian hands. This has not yet, however, taken place. While as Dr. I. Lewis Main reported, in nine years the number of Christian primary schools has decreased from 1034 to less than one hundred, yet in Suifu, Szechwan the total school attendance is 1355 as over against 625 three years ago with 989 in primary schools. Mr. Wood urges, therefore, that, "Lower primary schools of the most modern and efficient type practicable should be maintained by us as long as possible." This might mean one small school in a center of the child-centered school type. Alongside of this other methods are being tried in Suifu. Bible instruction is given at the church in eight different classes in a week. The Sunday school has separate departments, small group classes and fifty-seven teachers. About thirty-five percent of the students in the city primary schools attend on the best Sundays. Two large street children's Sunday schools have an attendance of 120 primary school children. Since, however, such primary school work is likely to be temporary Mr. Wood suggests that Christians should "put their chief strength into developing schools that will last longer." Special reference is made to middle schools in this connection. It is noted, too, that in one village a straggly primary school of twenty-four pupils was closed and now three schools are conducted by two graduates of a Christian middle school and a former teacher in the school closed with a total of ninety pupils, all amenable to Christian influence.

Evangeliam in Mexico:—"Whereas the command of Christ to evangelize the whole world is the supreme law of the Christian conscience, this being a law to which every human law and regulation is subject; and

"Whereas there are still great expanses of Mexican territory to which the Gospel has not been taken, and in which, under present circumstances, it will be difficult for National Presbyterians to carry out the Great Commission for a long time to come; and

Evangelism in Mexico:— "Whereas there is being felt with increasing violence the force of a new anti-Christian and atheistic imperialism, inspired by foreign influences and threatening to embrace the whole country.

"WE RECOMMEND to the Executive Committee of the Synod that it graciously accept the offer of the Northern and Southern Presbyterian Missions to explore, under their own responsibility, the best way of carrying the Good News to those regions which lie outside the direct influence of Presbyteries, as also to regions within the sphere of influence of a Presbytery should that Presbytery solicit their fraternal cooperation.

"It is of course understood that every effort possible shall be made to secure that the groups which might be formed shall be developed from the start in an atmosphere pervaded by the purest national sentiment in every phase of the work, and at the same time in accordance with the principle of self-support." Recommendation of the Committee on Evangelism of the Presbyterian Conference held in Coyoacan, March 19 and 20, 1934. Translated from Spanish.

Correction:—In the *Chinese Recorder*, June 1934, page 376, six lines from the bottom occurs this quotation":—"Many prescribe for 500 or even 1,000 out-patients in one morning. The word "Many" should read "May."

———=o=———

Notes on Contrbutors

THE RT. REV. R. O. HALL is Bishop of Hongkong. He was sometime engaged in student work in China in connection with the Y.M.C.A.

REV. CHAS. F. JOHANNABER, B.A., S.T.B., is a member of the Methodist Episcopal Mission, North, located in Kiukiang, Ki. He arrived in China in 1915.

REV. J. W. DECKER is a missionary of the American Baptist Foreign Missionary Society located in Hangchow. He arrived in China in 1921.

THE RT. REV. T. K. SHEN is the first Chinese Missionary Bishop of the Shensi Mission of the Chung Hua Sheng Kung Hui. He was for many years Rector of the Church at Hsiakwan, Nanking.

REV. ANDREW THOMSON, M.A., B.D., is a member of the United Church of Canada Mission in Honan. He arrived in China in 1906. He is engaged in evangelistic and pastoral work.

REV. A. F. GROESBECK, M.A., D.D., is a missionary of the American Baptist Foreign Missionary Society, located in Chaoyanghsien, via Swatow, Tung. He arrived in China in 1899.

PROF. L. C. WU, is Chancellor of Yenching University, Peiping.

MONGOLIAN ROYAL FAMILY, HAILAR, MANCHURIA.